

The Hall.
Moses and Aaron.

CIVIL AND ECCLESIASTICAL

RITES, USED BY THE
ancient, HEBREWES; observed, and
at large opened, for the clearing of many ob-
scure Texts thorowout the whole

SCRIPTURE,

Which Texts are now added in the end of the ~~Book~~.

HEREIN LIKEWISE IS
SHEWED WHAT CUSTOMES THE

HEBREWES borrowed from Heathen people:

And that many Heathenish customes, originally
have beene unwarrantable imitations
of the HEBREWES.

The sixth Edition.

By Thomas Godwyn. B. D.

LONDON,

Printed by E. G. and are to be sold by *John Williams,*
at the signe of the *Crane* in Saint *Pauls*
Church-yard. 1641.

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McAlpin

1641

G592



T O
**THE RIGHT HO-
 NOV RABLE, WILLIAM**
Earle of Pembroke, Lord Cham-
 berlaine of his Majesties houshold, L. War-
 den of the Stanneries, Knight of the most Noble
 Order of the Garter, one of his Majesties most
 Honourable Privie Councell, and Chancel-
 lor of the famous University of
 O X F O R D.

All grace and Happinesse.

Right Honourable :



*Hat many have no better acquaint-
 tance with Christ and his Apostles,
 is because they are such strangers
 with Moses and Aaron : Were cu-
 stomes antiquated thorowly knowne, many diffi-
 culties in Scripture would appeare elegancies,*

The Epistle Dedicatory.

and the places which now (through obscurity) dishearten the Reader, would then become sweet invitations to an unwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawne on with the greater delight, to exercise themselves in reading of Holy Writ, it shall not repent me of my tedious travell in these rites and customes of Generations long since past, which whosoever undertakes, shall finde the way long and thorny, the path over-growne, and hardly discernable, the Guides few to direct, & those speaking in strange languages, and many apt to discourage him, because themselves are either lazie and will not, or lame and cannot walke the same way. But now (through Gods assistance) being come to the end of my journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordships protection.

From Kelsington,
Febr. 21. 1624.

Your Honours in all duty
and service devoted,

THO. GODWYN.



THE ARGUMENT OF EACH BOOKE AND Chapter.

The first Booke.

Of Persons.

- Chap. 1. **T**He forme of their Common-wealth till Christ, and when the Scepter departed.
2. Publicans, their office, who the chiefe.
 3. Profelytes who, how made.
 4. Kings, Why Pilate clad Christ in purple; Herod in white.
 5. High-Priest, Priests, Levites, Nethinims.
 6. Prophets, who the Wise-man, Scribe, and Disputer mentioned, 1 Cor. 1. 20.
 7. The title Rabbi, when, how, to whom given.
 8. Nazarites, and Recabites.
 9. Affideans, difference betweene the Righteous and Good man, mentioned, Rom. 5. 7.
 10. Pharisees, whence their name, when they began, what their Dogmata.
 11. Sadduces, whence their name, when they began, what their Dogmata.
 12. Essenes, whence their name, when they began, what their Dogmata.
 13. Gantonita and Herodians, what they were.

The argument of each

The second Booke. Of Places.

- Chap. 1. **T**Heir Temple: how forty six yeares building :
why certaine Psalmes are intituled Gradu-
ales, Songs of degrees.
2. Synagogues, Schooles, Houses of Prayer, why their Schoole preferred above their Temple.
 3. Gates of Ierusalem.
 4. Groves and high places.
 5. Cities of Refuge.
-

The third Booke. Of Dayes, Times, and Feasts.

- Chap. 1. **T**Heir dayes, houres, weekes, yeares.
2. Their manner of feasting, salutations, blessings, cup of blessing.
 3. Their Sabbath : a Sabbath dayes journey, how much and whence.
 4. Their Passcover, and feast of unleavened bread : how a soule cut off from Israel.
 5. Their Pentecost, what the second-first Sabbath was, Luk. 6. 1.
 6. Their feast of Tabernacles: Hosanna, and Hosanna Rabba.
 7. Their feast of Trumpets, their New-moones, Translation of feasts.
 8. Their feast of Expiation : what meant by the filth of the world, and the off-scouring of all things, 1 Cor. 4. 13.
 9. Their Sabbaticall yeare.
 10. Their Iubile, their use thereof.
 11. Their feast of Purim, and feast of Dedication.

The

Book and Chapter.

The fourth Booke.

Of their Idolatry.

- Chap. 1. **T**He beginnings of idolatry.
2. Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch, &c.
 3. Baal-Peor, Baal Tsephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.
 4. Dagon.
 5. The Molten Calfe.
 6. Astaroth, Ammonia, Iuno, the Queene of Heaven, Diana of the Ephesians.
 7. Other Idol-gods mentioned in Scripture.
 8. Sorts of divine revelation, *Vrim* and *Thummim*.
 9. *Teraphim*, what they were.
 10. Sorts of Divination forbidden.
-

The fifth Booke.

Of their Consistories.

- Chap. 1. **C**ourts of Iudgement, their Ecclesiasticall Consistory.
2. Sorts of Excommunication.
 3. Civill Consistories, what persons necessarily present, what meant by the Magistrate, Judge, and Officer, *Luke* 12. 58.
 4. The number of their Civill Courts, what meant by a Councell, Iudgement, Fire of Gehenna, *Matth.* 5.
 5. Manner of electing Iudges.
 6. Ceremonies common in all capitall iudgements: whence that phrase came, *His blood be on us and our children.*
 7. Their

The argument of each; &c.

7. Their capital punishments, what they were.
 8. Punishments not capital.
 9. Punishments borrowed from other Nations: whether S. Paul fought with beasts at Ephesus.
-

The sixth Book.

Of Miscellaneous Rites.

- Chap. I. **C**ircumcision, whence the use of Godfathers in Baptisme.
2. First-fruits, first-lings, first-borne.
 3. Sorts of Tithes, manner of paying them.
 4. Mariages and divorces, copies of their dowry bill, and bill of divorce: What meant by Power on the womans head, 1 Cor. II. 10.
 5. Burials, manner of embalming, manner of their Sepulchers, What meant by baptismation of the dead, 1 Cor. 15. 9.
 6. Of their Oathes.
 7. Of their writing, their Masorites, and their worke.
 8. Israels pitching of their tents, or of their camps.
 9. Their measures.
 10. Their Coines, first of brazen Coines, silver Coines, and gold Coines.



MOSES and AARON
THE FIRST BOOKE
treateth of Persons.

CHAP. I.

*Of the forme of the Hebrewes Common-wealth untill
Christ his comming, and when the Scep-
ter departed from them.*



He forme and state of government
hath beene subject to change and va-
riation amongst all Nations, but e-
specially amongst the *Iewes*, where
these changes are observable.

At first, the *Fathers* of their severall
Families, and their *First-borne* after them, exercised
all kinde of government, both *Ecclesiasticall*, and *Civill*,
being both *Kings* and *Priests*, in their owne hou-
ses. They had power over their owne Families, to
blesse, curse, cast out of doores, disinherit, and to pu-
nish with death, as is apparent by these examples of
Nash towards *Cham*, *Gen. 9. 25.* of *Abraham* towards *Ma-
gar* and *Ismael*, *Gen. 21. 10.* of *Iacob* towards *Simeon* and
Levi, *Gen. 49. 3. &* of *Judab* towards *Thamar*, *Gen. 38. 24.*

In *Moses* his dayes then did this prerogative of pri-
mogeniture cease; and as *Aaron* and his posterity was

LIB. I. *The forme of the Hebrews Commonwealth,*
 inuested with the right and title of *Priests*; so *Moses*,
 and after him *Iosua*, ruled all the people with a kind
 of *Monarchicall* authority. For *Moses* was among the
 righteous as *King*, *Deut.* 33. 5.

After *Iosua* succeeded *Judges*; their offices were of
 absolute and independent authority, like unto *Kings*,
 when once they were elected; but there were long
 vacancies, and chasmes commonly betweene the ces-
 sation of the one, and the election of the other: yea
 for the most part, the people never chose a *Judge*, but
 in time of great troubles, and imminent dangers;
 which being over past, hee retired to a private life.
 After that *Gideon* had delivered the people out of
 the hand of the *Midianites*, he being offered the *King-*
dome, replied, I will not reigne over you, neither shall
 my childe reigne ouer you, *Judg.* 8. 23. That of *Sa-*
mmuel, that hee judged *Israel* all the dayes of his life,
 1 *Sam.* 7. 15. was ^a extraordinary. In this respect their
Judges symbolize with the *Roman Dictators*. This state
 of Regiment continued amongst them by the com-
 putation of S. ^b *Augustine*, three hundred twenty nine
 yeares. In these vacancies or distances of time, between
Judge and *Judge*, the greater and weightier matters
 were determined by that great Court of the *Seventy*,
 called the *Sanedrin*, in which respect the forme of go-
 vernment may bee thought *Aristocraticall*. *Kings* suc-
 ceeded the *Judges*, and they continued from *Saul*
 unto the captivity of *Babylon*, that is, ^c about 520.
 yeares.

From the Captivity unto the comming of *Christ*,
 (which time is ^d thought to have beene five hundred
 thirty six yeares) the state of the Iewes became very
 confused. Sometimes they were ruled by *Deputies*
 and *Viceregents*, who had not supream authority in
 them-

^a Zepper. lib. 3.
 leg. Mos. cap. 6.

^b Aug. de Civ.
 Dei, lib. 18. c. 22.

^c Zepper. leg.
 Mosais. 1. 3. c. 6.

^d Vide Functi
 Chronol.

themselves, but as it pleased the Persian Monarchs to assigne them, they were termed ראשי גלות *Rashe galuth*, ראשי גלות *Rashe galuth*, Heads of the Captivitie. Of this sort was Zerobabel and his successors, who are reckoned in the Hebrew Chronicles to bee these, *Mesallam, Hananiah, Berechia, and Hosadia*. All which are thought to have raigned under the Persian Monarchy, and to have beene of the posterity of *David*: as likewise the other succeeding tenne chiefe Governours after *Alexander the Great*. In the last of these ten, the government departed from the house of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabei*, from *Indas Macchabeus*, and hee had this name מכבאי *Macchabeus*, from the Capitall letters of this Motto, written in his ensigne, or Banner, יהוה במרוך באליהו. *Quis sicut tu inter Deos o Domine?* Where the first letters are, *M. C. E. A. I.* Among the *Macchabees*, soveraigne authority continued untill *Herod the Askalonite* his raigne, at what time our Saviour *Christ* was borne, according to *Jacobs* prophecie: The Scepter shall not depart from *Judah*, nor a Lawgiver from betweene his feet, untill *Shiloh* (that is, the *Messias* come, *Genesis* 49. 10.)

For the right understanding of this prophecie, Wee must note two things; 1 The time when the Scepter was given to *Judah*; 2 When taken from him. But first we must observe how these two words *Judah*, and the Scepter, are distinguished.

c Maimon. in
1. l. l. vii. tract.
Samuel. c. 13.
4. 13.

f Seder Olam
numi.

g Carion. Chron.
lb. 2. p. 144.

h Targum V. c.
el. eadem penit
verba habet Tar-
gum Jerolym.

i Origines hom.
17. in Genes. E-
piphanius contra
Ebioneros, &
maxima Hebrae-
orum pars.

k Cuius de
rep. Heb. lib. 1.
cap. 9. p. 81.

l Euf. demonstr.
lib. 8. c. 1. Mon-
tacus in Ana-
lect. p. 72. Casaub.
contra Baron.
pag. 16.

m Patres pleri-
que omnes.

n Casaubon. ad-
ver. Baron. p. 19.
21. p. 23. Iulianus
Mars. in dialog.
cum Tryphone.
Cuius lib. 1.
de rep. Heb. cap.
9. p. 82.

Some take
Judah

Some take
Scepter

1 For the ¹ Particular *Tribe of Judah*; but this seemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the *Tribe of Levi*.

2 For the ² Two Tribes which cleaved to *Rehoboam*; because in that division of that people, these two Tribes alone were called *Jewes*, and that from *Judah*, and that never before this division.

3 For ³ all the whole body of *Israel*, consisting of twelve Tribes; all which (in the judgement of these men) were afterward by the singular providence of God, called *Jewes* from *Judah*.

1 For ¹ legal power, and Sovereigne authority, residing in one man principally.

2 For the ² forme of Government, and face of a Common-wealth, governed and ruled by its owne lawes, customes, and rites; signifying as well the rule and authority of inferiour Magistrates, yea of Priests also, as of Kings and Princes.

From these different acceptions of these two words, flow foure different interpretations of *Jacobs* Prophecie.

Some

Some are of ^o opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that division of the people: and that this *Scepter* was not taken from the untill the destruction of *Ierusalem*, because that after *Herods* time untill then, their lawes remained in force, their *Priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrowne.

o Cuneus lib. 1.
d: r. p. H. b. cap.
11 pag. 96.

Some are of ^p opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that this *Scepter* was not taken from them, untill the destruction of *Ierusalem*: not in *Herod*, because hee was a *Jew* (in that hee was a *Proselyte*) for a *Jew* is a name, say they, of profession, not of Country, or Nation.

p Ioseph. Scalig.
ex quo Casaubon.
adv. xvi. Baron. pa.
19. l. 3. p. 39.

Some are of ^q opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Ierusalem* it was fulfilled and consummate.

q Manuscr. in
Analest. pag. 74.

Some are of ^r opinion, that the *Scepter* taken in the first acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions, makes the comming of the *Messias*, to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scep-*

r Augustin. con-
tra Manich. lib.
12. cap. 47. Eu-
sch. demonst. lib.
8. Carian. Chron.
pag. 143.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principall thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed, and given to a *Profelyte*, never so before^a: yea now also, the *Law-giver* was departed from betweene *Judahs* feet, and now the *Messiah* borne.

^f P. Galatin. lib.
4. cap. 6. pag. 203.
ex Talmud. Iero-
sol.

CHAP. II.

Of the Publicanes.

WEE having seene the most remarkable changes in the Common-wealth of the *Hebrewes*, we will note the chiefe observations concerning the persons there inhabiting, and first concerning the *Publicans*, who were in the latter times; an heterogeneous member of that common-wealth. After that the *Jewes* became tributary to *Rome* (which^a was affected by *Pompey* three-score yeeres before the birth of our *Saviour*) certaine officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jewes*, as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: those that gathered up these publique payments, were termed *Publicani*, *Publicanes*, and by reason of their covetous exactions, they commonly were hated by the people of the Provinces^b: Every Province had his severall society, or company of *Publicanes*; Every society, his distinct *Governour*, in which respect it is, that *Zaccheus* is called by the *Evangelist*,

^a Ioseph. Locutus
de Pompeio lib. 1.
de bello Iud. cap.
5. pag. 720.

^b Harum societa-
rum frequens
mentio facta est
apud Ciceron. in
or. st. pro. Sex.
Ros. Murana,
Cn. Plancio.

vaugelst, ἀρχιταμίης, *Princeps Publicanorum*, the chiefe receaver of the Tribute, or chiefe Publicane, Luke 13.2. And all the provinciall Governours in these severall societies, had one chiefe *Master* residing at Rome, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions, but chiefly in the Common-wealth of the *Jewes*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined unto by the *Jewes*, that Tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinicall* proverbe, *Take not a wife out of that familie wherein there is a Publicane, for such are all Publicanes*. Yea a faithfull *Publicane* was so rare at Rome it selfe, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this *superscription. Καλῶς τελευτῶντος; For the faithfull *Publicane*. And therefore no marvell, if in the Gospel, *Publicanes* and sinners goe hand in hand.

It is now generally received as a truth undoubted, that not onely *Heathen* people, but sometimes *Jewes* themselves became *Publicanes*. *Tertullian* was of another opinion *, and thought that all the *Publicanes* were *Heathens*; but hee hath beene in that long since confuted by *Ierome*, and reason it selfe perswadeth the contrary. First, *Matthew* who was a *Publicane*, was afterward an *Apostle*, and therefore unlikely to have beene an *Heathen*. Secondly, *Zaccheus* his name was a pure *Hebrew* name, having no affinity with *Romane* names. Thirdly, the ground or principall argument on which *Tertullian* built, was meerly * erroneous.

Hebraice lingue ignorantia, nusquam enim occurrit in fonte, spuria ille textus, peiissimum nititur, Non erit rectigig' pendens ex filiis Israel. Deut. 23.

c *Sigon. de Antiq. jure civitum Rom. lib. 2. cap. 4.*

d *Is. Casaubon. excrcit. 3. 37.*

* *Sueton. in Flav. Vesp. c. 1.*

e *Tertull. de pudic. cap. 9. f Hieronym. epist. ad Damasum.*

g *Fraudi fuit acutissimo Puno, quo Tertullianus*

CHAP. III.

Israelites, Profelytes.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrewes*, and *Profelytes*; he that was borne an *Hebrew*, either by *Father*, or *Mother*'s side, was an *Hebrew*; but he that was borne so of both, was an *Hebrew of the Hebrewes*; such a one was *Saint Paul*, *Phil. 3. 5.* Hee that was borne a *Profelyte* either by *Father* or *Mother*'s side, was tearmed *Ben ger*, The son of an *he-profelyte*, or *Ben gera*, The son of a *she-profelyte*; But hee that was by *Father* and *Mother*'s side a *Profelyte*, was termed *Bagbag*, that is, the son of he and she *Profelytes*.

a Magni quidem
nomen Rabbi a-
pud Iudeos fuit,
quem ex Paga-
nismo ad Ju-
daismum cōver-
sum כננא per
figla appellarunt,
i. filius Profelyti,
filius profelyte.
Pirk. Aboth. cap.
5.

b De Iudeis
Gracienfis. vide
Scal. animadv.
Enseb. l. 14. c. 16.
in Can. Ifagog.
278.

The *Hebrewes* were of two sorts, some lived in *Palestina*, and used the *Hebrew* text, these were called *Hebrewes* or *Iewes*; others were dispersed in divers places of *Greece*, they used the *Greeke* translation, and thence were termed *Emmusal*, ^b *Gracists*: *Saint Luke* mentiōeth both. There arose a murmuring, ^a *Emmusal* of the *Gracists*, towards the *Hebrewes*, *Acts 6. 1.*

Where note the difference betweene ^a *Emmusal*, & *Emmusal*, the *Gracians*, and the *Gracists*; The *Gracians* are used by *Saint Paul*, to signifie all the *Heathen people*, and stand in opposition with *Hebrewes* in the generall acception, containing both the *Gracists*, or dispersed *Hebrewes*, and also those of *Palestina*: the *Gracists* were both by birth and Religion *Hebrewes*, standing in opposition with *Hebrewes* in the strict acception, taken for those of *Palestina*.

The whole body of *Israel* was divided into twelve Tribes, and publique records were kept, wherein every

every ones genealogy was registred, to manifest unto what particular Tribe hee belonged. These records *Herod* burnt, hoping that in after ages, he might be thought originally an *Israelite*, if those publike monuments might not bee produced against him. Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest, *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might bee the better secured of the Kingdome.

Euseb. Eccles. hist. lib. 2. cap. 8.

Profelytes were those Heathen people, who disclaiming *Paganisme*, became converts, and joyned themselves unto the Church of the *Jewes*. They were termed *Profelytes*, ἀπὸ τῆς προσυλλήψεως, from their coming and adjoyning unto the *Jewes*. Concerning these *Profelytes*, we will consider these three things. 1. The severall kinds of *Profelytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jewes*.

First, the kinds of *Profelytes* were two; גֵּר בְּרִית *Ger berith*, *Profelytus fæderis*, A *Profelyte of the covenant*. Hee submitted himselfe unto the Circumcision, and to the whole *Mosaicall Pædagogy*.^d The *Rabbies* terme such a one גֵּר צְדֵק *Ger tsedek*, *Profelytum justitie*, A *Profelyte of righteousness*. Secondly, גֵּר שַׁעַר *Ger sahagur*, *Profelytus porta*, A *profelyte, or stranger within thy gates*, *Deut. 14. 21*. Of him also wee read in the fourth Commandement. Hee was suffered to dwell amongst them, whence he is also called תּוֹשָׁב *Toshab*, *Incola*, an inhabitant. Hee was not circumcised, neither did hee conforme himselfe to *Mosaicall*

d Rabbi Salomō Deut. 23. 14.

e Sheindler in
pentaglot p.
1530.

rites, and ordinances, onely hee was tied to the obedience of those Commandements which among the *Hebrew Doctors* goe under the name of *Noahs* seven Commandements; * which they reckon thus: 1. Judgments or punishments for malefactors. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakednesse. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, takē from it alive. Of this sort were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom wee read, That there were dwelling at *Ierusalem* *Jewes*, * *Men that feared God* of every Nation, under Heaven *Acts* 2. 5.

f Αὐτοὶ τῶν ἑθνῶν
ᾠκ.

g *Moses Kassen.*
fol. 20. col. 2.

* במילה
ובטבילה
ובהרצאה
רמיס
קרבן

h *Drusius de trib.*
fol. 2. p. 102.

i *Moses e Egyp-*
sius in *Assure*
biab. *Perek.* 13.
fol. 137. vide
Sevatum tribe-
ref. J. 2. c. 20

Secondly, to the making of one to be a *Profelyte* of the *Covenant*, according to the difference of sex, and the difference of times, the rites of initiation varied. To the making of * a *Male profelyte*, at first three things were required. 1. * *Circumcision*. 2. *A kinde of purification by water*. 3. *The blood of oblation*. This oblation was commonly two *Turtles* or *Pigeons*. To the making of a *Woman profelyte*, were required onely, *Purification by water*, and *Oblation* ^h. Now because the *Jewes* have neither *Altar*, nor *Sacrifice*, they say that for the *males*, *Circumcision*, and *purification by water* sufficeth; and for the *females*, onely *purification by water*. ⁱ In *David's* time they say, that many thousands of *profelytes* were joyned unto the *Church* without *Circumcision*, by this *purification*.

Hence we may observe, that a kinde of *initiation by water* was long in use among the *Jewes*, though it were not *Sacramentall* untill *Christ* his institution: yea therefore it may seeme to have beene used by them, because they expected it at the coming of the *Messias*,

that, as appeareth by their comming unto *Iohn*, questioning not so much his *Baptisme*, as his *authority*, by what *authority* he baptized: Why baptizest thou then, if thou be not that *Christ*, nor *Elias*, neither that *Prophet*? *Iohn* 1. 25.

Thirdly, the respect borne by the *Jewes* towards *Profelytes*, was charitable; ^{k P. Faz. Exod. 22. 21.} they used no upbraiding termes towards them, saying, *Remember thy former deeds*. Notwithstanding it was also provided, ^{l Moser & Egypt l. vit. Iud. trait. Sanhedrin, c. 2.} 'No *Profelyte* should bee eligible into the Court of their *Sanhedrim*, yea in their common commerce, they had an usuall proverbe which admonished them of wariness, ^{n Casen. ad vers. Batm. p. 27.} *Vel ad decimam usque generationem a Profelytis cave*; Beware of *Profelytes* to the tenth generation.

CHAP. IV.

Of their Kings.

WE shall reade of three sorts of *Kings* in the Old Testament. *Melchisedek* was *King* and *Priest*, *David* *King* and *Prophet*, others simply *Kings*. *Melchisedek* was *King* and *Priest*, *David* *King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *holy orders*, in the same man, intimates that supreme authority should alwayes bee accompanied with care of religion: In which respect *Ioash*, when he was annointed *King*, received the Testimony or booke of the Law, *2 King*. 11. 12. neither did these two meet onely in *Melchisedek* and *David*, but the same man among the *Heathens* was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter maximus*, because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annointed,

^{a Rex Animus Rex islem hominum, Phobiq; Sacerdos. Virg. Æneid. lib. 3. b Alex. Neoplat. lib. 2. cap. 6.}

but onely those in whom succession was broken, and there the first of the family was annointed for his successors, except in case of dissention, where there was required a renewed unction, for the confirmation of his authority. For this reason it was that *Salomon* was annointed as well as *David*, because of the strife betweene him and *Adoniah*.

Furthermore *Saul* and *Iehu* were annointed בֶּמֶךְ *Bepac*, with a *Cruse* of oyle, to shew the short continuance of their kingdomes. *David* and *Salomon* were annoynted בִּקְרֵב *Bekeren*, with an *horne* of oyle, that is, in a plentifull measure, to shew the long continuance of their Kingdomes.

As Kings were distinguished from the people by many ensignes of honour, by their Crowne, their Scepter, their Throne &c. so likewise were they distinguished by their apparell; that was the reason that *Ahab* entring into battell, changed his apparell, 1 Kings

Valer. Max. l. 1.

cap. 6.

Alex. ab Alex.
lib. 1. cap. 20.

22. 30. Though purple and white colours were not appropriated unto Kings, yet these colours were in chiefe esteeme, and principally used by them, ^d yea purple above others was affected by the Emperours and Nobility of *Rome*; and white by the Nobility of the *Iewes*, whence the *Hebrewes* terme their Noble-men, and such as are of best Rancke

חורים *Chorim*, *Albatos*, men clad in white; and on the contrary, men of meaner rank, השוכים *Chaschucim*, *Sordidatos*, men clad with a foule garment. Hence is that of Saint *Iames*, if there come a man with a gold Ring, and in goodly apparell εὐδαιμονία λαμπρά, in a white garment, and there come also a poor man, ἐν ρυτίδι ἄδαιτι, in a vile or foule raiment, *Iam. 2. 2.* This may bee the reason, why when the *Iewes* accused *Christ* of treason, *Pilate* his souldiers clad him in purple, *Matth. 27. 28.*

and

and *Herod the Tetrarch of Galilee* put on him a *white garment*, *Luk. 23. 11.* both therein applying themselves to the customes of their owne Country, and in derision, cloathing him as a *King*.

CHAP. V.

*The High-Priest, Priests, Levites, and
Nethinims.*

THere were three rankes or degrees of Ministers about the *Temple*, *Priests*, *Levites*, and *Nethinims*; they may bee paralleld with *Ministers*, *Deacons*, and *Subdeacons* in the *Primitive Church*. Over all these the *High-Priest* was chiefe.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tyed to the line of his first-borne; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, *2 Kings 23. 4.*

Except *Aaron*, and those that issued from his loynes, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-Priest*, and the *second or inferiour Priests*, there are two things considerable. First, their *Consecration*; Secondly, their *Office*. In both these somewhat they differed, somewhat they agreed.

In their *Consecration* they differed. First ^a The *High-Priest* was *annoynted*: the materials of this *chrisme* or *oyntment* are prescribed, *Exodus 30. 23.* It was powred upon *Aarons* head, *Levitic. 8. 12.* It ranne

magis vel summus. Diferē Aben Ezra, Sacerdos magnus ipse est Sacerdos iustus. Lyranus albus c'arius, Sacerdos iustus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

down to his beard, and to the border of his garments, *Psal.* 133. 2. The second priests were onely sprinckled with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our Saviour, who was anointed with the oyle of gladnesse above his fellowes, *Psal.* 45. 8. Hee was anointed above his fellowes, *Extensivè*, and *Intensivè*. *Extensivè*, for though Aaron was anointed Priest, Saul anointed King, Elisha anointed Prophet, Melchisedeck King and Priest, Moses Priest and Prophet, David King and Prophet; yet none save onely Christ, King, Priest, and Prophet. *Intensivè*, he was anointed, we sprinckled. He was full of grace and truth. *Ioh.* 1. 14. And from this fulnesse, wee receive grace for grace, *vers.* 16. And all Christians, especially Ministers, are unto God the sweet savour of Christ, *2 Cor.* 2. 5.

Secondly, they differed in their garments, which were a necessary adjunct to their Consecration. The High-Priest wore at the time of his ordinary ministration in the Sanctuary, eight garments, *Exodus* 28. First, Breeches of linnen, put next upon his flesh. Secondly, A Coate of fine linnen, put over the breeches. Thirdly, A girdle embroidered, of fine linnen, blew, purple, and scarlet, wherwith the coat was girded. Fourthly, A robe all of blew, with seventy two bells of gold, and as many Pomegranats, of blew, purple and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two faire Beryll stones engraven, with the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, A Brest-plate wrought of gold, blew, purple, scarlet, and fine

fine linnen, which being a spanne square, was fastned by gold chaines, and rings upon the *Ephod*: herein were set *twelve* severall stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Brestplate were the *Urim* and *Thummim* placed. Seventhly, A *Mitre of fine linnen*, *sixteene cubits long*, wrapped about his head. Eighthly, A plate of purple gold, or holy *Crowne* *two fingers broad*, whereon was graven *Holiness to the Lord*: this was tyed with a blew lace upon the fore-front of the *Mitre*.

These eight garments the *High Priest* used in his ordinary ministraton, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zahab, Vestimenta aurea, Golden Vestiments*, because of their richnesse in comparison of other extraordinary garments, which hee wore onely, once a yeare, when he entred into the *Holy of Holies*, upon the Propitiation day, *Levit. 15. 4. 23.* These latter are called בגדי לבן *Bigde Laban, Vestimenta alba, White garments*, they were in number foure. 1 *A linnen breeches.* 2 *A linnen coat.* 3 *A linnen girdle.* 4 *A Linnen Mitre, Levit. 16. 4.*

In time of the second *Temple*,^a because the *Chrisme* or holy oyle could not bee found, therefore as formerly in respect of his *union*, the *High-Priest* was called by the *Talmudists*, מִתְרַבֵּה מִשְׁחָה *Mithrabe Mischah, Auctus unctio, The annointed*: so when the oyle was lost, in respect of his garments, he was termed, בגדי מִתְרַבֵּה *Mithrabe begadim, Auctus vestibus, the clothed*. Those fore-mentioned garments^b the *High-Priest* might not weare abroad in the City, unless some urgent occasion compelled him, as *Simeon the Just* did, when hee went forth to meet *Alexander the Great*.

In his apparell the threefold office of our Saviour
Christ

^a Cuneus lib. 2.
de resp. Heb. cap.
7. pag. 222.

^b Moses Kase-
si precept. affir.
173. f. 212. col. 3.

Christ was shadowed, the *Crowne* signified his *Kingly* office ; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical* office : by *Urim* and *Thummim*, hee answered as from an *Oracle* ; by the *Bells* was typed the sound of his doctrine ; by the *Pomegranats*, the sweet savour of an holy life ; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Brest-plate*, signified his *Priestly* office, presenting unto *God* the whole *Church*, for which hee maketh intercession. Hee knoweth his owne sheepe by name, *Iohn* 10. 3.

The *inferiour Priests* had onely foure garments, which they used in their ministration. 1 *A linnen breeches*. 2 *A linnen coat*. 3 *linnen girdle*. 4 *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their marriage. The *High-Priest* might not marry a *widdow*, nor a *divorced woman*. nor an *harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widdow* he could not expect the *first love* : from a *divorced woman* he could not expect the *first, or just love* : from an *harlot* neither *first, just, nor onely love* : all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *widdow*, *Levit.* 21. 7.

The *High-Priest*, and the *inferiour Priests*, agreed in their *Consecration* in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the doore of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certaine *Sacrifices*, *Exod.* 29. Fifthly, that both should have of the blood of the other *Ramme*, put upon the tip of the right eare, the
thumb

thumbe of the right hand, and the great toe of the right foot, *Exod.* 29. 20.

In the time of their *Consecration* certaine peeces of the sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh his honour unto him selfe, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Consecration* in the *Hebrew* phrase is termed *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who soever would, hee *Filled his owne hand*, *1 King.* 13. 33. that is, *He thrust himselfe into the Priesthood*.

In the discharge of their offices, the *High-Priest* differed from the other *Priests*: First, because hee onely, and that but once a yeare, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-Priest* might not mourne for the death of his nearest kin, *Levit.* 21. 10 11. The phrases used there to expresse mourning are two. First *uncovering the head*. Secondly, *Renting the clothes*: Of both these somewhat is spoken in the Chapter of *Buriall*, but concerning the latter it will not be amisse to note that the *Talmudists* determine the matter thus: saying * That it was lawfull for the *High-Priest* to teare the skirt, or nether part of his garment, but from the bosome downeward it was unlawfull: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the Law in renting his clothes, *Matth.* 26. 65. The *inferiour Priests* might mourne for these six: *Father, Mother, Son, Daughter, Brother, and Sister, that had no husband*, *Levit.* 21. 2.

*vide Custom de
r. p. Heb. lib. 2. c. 3*

In the discharge of their offices, the *High-Priest*, and
D other

L I B. I. The High-Priest, Priests, Levites, and &c.

other Priests agreed in these particulars : First, they both burnt incense, and offered sacrifices, 1 Chron. 6. 49. Secondly, they both sounded the Trumpets, the use whereof was twofold, sometimes to sound an alarm in the warre, sometimes to assemble the people and their Rulers, Numb. 10. Thirdly, they both slew the sacrifices, 2 Chron. 29. 22. Fourthly, they both instructed the people, Malac. 2. 7. Fifthly, they both judged of leprosie, Levit. 13. 2.

For the more orderly performance of these offices, the High-Priest had his suffragan, ^d called *Sagan*, who in case of the High-Priests pollution, performed his office. Of this sort was *Zephaniah*, Jerem. 52. 24. And of this sort *Annas* is thought to have bin, when *Caiaphas* was High-Priest. * In this sense they interpret *Annas* and *Caiaphas* to have beene High Priests the same year, Luke 3. 2. The High Priest and his *Sagan*, resembled our Bishop and his Suffragan : The Patriarke of Constantinople and his Primore termed *Protosyncellus*, and amongst the Romans, the Centurion and his *optio* : for the Lieutenants in warre, who in case of necessity supplied the Centurions place were termed *Optiones*.

That every one of the inferiour Priests might equally serve in his order, King David distributed the whole company of them into twenty foure ranks or courses, called *ἐκφυλαίαι*, *Turmae*, vices. *Nadab* and *Abihu* being dead, there remained only two sonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the succession of Priests was preserved in these two families, so did David at this time according to the number of people in each family, make his division. *Eleazar's* family he divided into sixteene ranks, and *Ithamar's* into eight; the division was by Lot, the first

^e Calaub. advers.
Baron. p. 242. It
Joseph. Scaliger.
in Prok. ad Euf.

Lot fell to *Ichoiari*, the second to *Iedaiab*, the third to *Hairim*, &c. 1 Chron. 24. Every rank or course served weekly in the Temple by turne, and the ranks received their names frō those, who at that time were the heads of the severall families, and ever after retained the same names. The chiefe of every rank was called, *Summus Sacerdos istius classis*: The Chiefe Priest of that rank. Hence it is that we reade of many High-Priests assembled together, Mark 14. 1. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular Priests service; namely, who should burne incense, who slay the beasts, who lay them on the Altar, who dresse the Lampes, &c. *Zacharias* was of the course of *Abia*, Luke 1. 5. that is, of the eighth course, and his lot was to burne incense, Luke 1. 9.

The office of the Levites was to pitch, to take down, to beare up and down the Tabernacle, and the vessels thereof. *Levi* had three sonnes, *Gershon*, *Cobath*, and *Merari*: and accordingly the whole company of the Levites were distinguished into three orders, *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings and hangings of the Tabernacle. The chiefe things within the Sanctuary were committed to the *Cobathites*. The wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, Numb. 3. This was the office of the Levites, in *Moses* his time, and whiles they were on their journey, in the wildernesse; but afterwards when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the treasures of the Temple, 1 Chron. 26. 20. others to be overseers and Judges, others to be Porters, others Singers, 1 Chron. 23. 4. The Singers in time of singing were clad in linnen

Robes, or Surplices, 2 *Chron.* 5. 12. The *Singers* were divided into twenty four orders or courses, 1 *Chron.* 25. 8. And the *Porters* into as many, 1 *Chron.* 26. that both might supply their turnes weekly by lot, as the *Priest* did. In *Moses* time also, their *Consecration* began at the five and twentieth yeare of their age: In *Dauids* at the twentieth, 1 *Chron.* 23. 24. *Ezra* 3. 8. Here we may note the liberty granted unto the *Church*, in changing *Ceremonies*: the office of the *Levites* in *Dauids* time, was not the same as in *Moses*; and againe, *Moses* and *David* agreed not in the time of their *Consecration*. Againe, in the *Christian Church* we shall finde in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an *holy kisse*; and at the *Lords Supper*, use of their *Love-feasts*, both now antiquated thorowout *Christendome*.

Moreover there are certaine degrees observable among the *Levites*: First, their *Initiation*, when they were a month old, they were initiated and presented unto *God*, *Numb.* 3. 15. Secondly, their *Consecration*, they were consecrated by imposition of hands, when they were five and twenty yeares old, *Numb.* 8. 24. From thence for five yeares following, they learned their office. Those that imposed hands on them are said in the Text, *Numb.* 8. 10. to be the *sonnes of Israel*. *Ghazkuni* interpreteth that place, the *First-borne of Israel*. They were the *Representative Church*, and in allusion to this, the *Church of Christ* is called the *Church of the first borne*, *Heb.* 12. 22. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greeke

ἁγιασμένοι ἀποτίθηται
ἁγιασμένοι.

reades it, *Separated*, which word is used for the *Ministers of Christ*, *Separate me Barnabas and Paul*, *Acts* 13. 2. Thirdly, their *Ministration*, to carry up and
downe

downe the *Tabernacle*, and this was at the thirtieth yeare of their age, untill the fiftieth, *Numb. 4. 2.* Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encampe round about the Tent, to sing, and to beware that no stranger came into the Temple, ^h and likewise to oversee and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well get themselves a good degree, *1 Timothie 3. 13.* The like kinde of ¹ degrees are observeable among the *Vestall Virgins*, they remained in their Nunnerie thirty yeares. Tenne Yeares they learned the mysteries of their profession; Tenne yeares they exercised them, and Tenne yeares they taught them others. From this custome of *imposing hands* on the *Levites*, hath flowne the like custome, used by the *Apostles* in conferring Orders, *Act. 6. 6. 1 Tim. 5. 22.*

h Francis. Iun.
Analys. Expos.
Num. 8.

i Dionys. Hal.
cat. ass. lib. 2

Observe the difference of these three phrases, *ἡποσμία*, The *imposition of hands*, *ἡποση*, The *holding up of hands*, in token of *elevation* or *ordination* *Act 14. 23.* And *ἡποση*, *ἡποση*, A *stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *conferring Orders*. The first of all, namely *imposition of hands*, was borrowed from the *Hebrewes*. The second, namely, the *holding up of hands*, was taken from the ^h *Athenians*, who had two sorts of Magistrates, *Κληρωτοι*, Magistrates chosen by *Lots*: and *ἡποσητοι*, Magistrates chosen by *holding up of hands*. The third gesture of the hands called *ἡποση*, *ἡποση*, A *stretching forth of hands*, ¹ sometimes it is termed *ἡποση*, *ἡποση*, the *beckning with the hand*, a gesture used in *craving silence*; so *Paul* stret-

k & *Eschines*
contra Ctesiphonem

1 Hieroliam. p. 47.

ched forth the hand and answered for himselfe, *AE.*
26.1.

in *Moses Kohen.*
Joh. 211. col. 4.

There were = another sort of holy persons termed
אנשי מעמד *Ansche Magnamad, Viri Stationarii*, the
Law requiring that whosoever offered either gift or
sacrifice, he should present it unto the Lord with his
own hands, and *stand by* during the time of his obla-
tion. Now because all *Israel* could not *stand by*, for
the narrowness of the place, hence when an offer-
ing was made for all the people, certaine selected
persons chosen for that purpose, supplied the stead
of all the people. They were divided as the *Priests*
and *Levites*, into twenty four *ranks* and *orders*, week-
ly to minister in the *Temple*, but the choice was not
restrained to the *Tribe of Levi*, but was indifferently
made out of the people. Every *rank* had one *foreman*,
chiefe above the rest, termed = *Stationum Princeps*,
the *Foreman of the Station*. The *Nethinims* office was
to be hewers of wood, and drawers of water for the
house of God; they were not *Levites*, no nor *Israc-*
lites, but *Gibeonites*, whom because of their fraudu-
lent dealing, *Ioshuah* made in this manner tributary,
Iosh. 9. 23. They were afterward called *Nethinims*,
Ezra 2. 43. from *נָתַן* *Nathan*, which signifieth to *give*,
because they were given for the service of the *Tem-*
ple. Their office was vile and base, as appeareth by
that proverbiall speech; From the hewer of thy
wood, unto the drawer of thy water, *Deuteronomy*
29.11.

נָתַן
מעמד

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expositors of the Law, and although the particular yeare or time when each name began, be not clearly evidenced by monuments of *Antiquity*, yet in general we may conceive three distinct periods of time, in which the names altered. First, from *Adam* untill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their returne, untill the dayes of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his family, so afterward every first-borne supplied these two offices, together with their *Princely* office in their severall families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient prooffe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, * because that *Genes. 4. 3; & 4.* *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the *First-borne* is gatherable hence, because the *Levites* were appointed to the service of the Altar, in stead of the first-borne, and as their λυτρον or price of *Redemption*, *Num. 3. 41.* In the second period, though a *private catecheticall exposition* of the Law belonged to the *Masters of families*, yet the *publicke ministeriall exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period when prophecie ceased, then the office of expounding Scripture was more common, and in stead of *Prophets*

a *Bertram. Polit.*
Ind. c. 2. p. 17.

came in a multitude of other Expositors; In generall we may call them *teachers of Israel*, *Ioh n 3. 10.* We may distinguish them in three severall sorts, 1. *Wisemen.* 2. *Scribes.* 3. *Disputers.* The *Apostle* compriseth them all, *1 Cor. 1. 20.* Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets.* Secondly, their *Wisemen.* Thirdly, their *Scribes.* Fourthly, their *Disputers.* Fifthly, their *Rabbies.*

To *Prophecie*, or to be a *Prophet*, hath divers acceptations in Scripture. First, it is taken for the *books* and *writing* of the *Prophets.* They have *Moses* and the *Prophets*, *Luke 16. 29.* Secondly, for the whole word of *God*: No *Prophecie* in the Scripture is of any private motion, *2 Pet. 1. 20.* Thirdly, those unto whom *God* vouchsafeth familiarly to reveale himselfe, they are called *Prophets.* *Abr ham* was a *Prophet*, *Gen. 20. 7.* and *Miriam* a *Propheteesse*, *Exod. 15. 20.* Fourthly, ordinary interpreters of the word are called *Prophets.* He that receiveth a *Prophet* in the name of a *Prophet*, *Mat. 10. 14.* Lastly, it is taken for those, who were inabled by divine revelation, to lay open hidden secrets, transcending all possibilitie of humane search. Hence it is, that *Prophets* in old time were called *Seers*, *1 Sam. 9. 9.* And their *Prophecie* was tearmed a *vision*, *Esay 1. 1.* because *God* extraordinarily inlightned their minds with the knowledge of these secrets.

There are three observable names applied to *Prophecie* in Scripture. 1. *Verbum Domini.* 2. *Vision.* 3. *Onus.* The word of the *Lord*: *Vision.* A burthen. The first importeth the *Lord speaking*, or revealing his secrets; the second implyeth the *Prophets attending*, or beholding them; the third being applied onely to *Judgements*, signifieth the *burdensomnesse* of them, on that people against whom they came forth.

For the propagation of learning, Colleges and Schools, were in divers places erected for the Prophets, their Schollers were tearmed ^b *Filii Prophetarum*, Children of the Prophets, 2 Kings 6. 1. unto which phrase there is allusion, Matth. 11. 19. *Wisdom is justified of her children*: by reason of this relation the Prophet sometime is called a Father, *Elisba* cried out, my Father, my Father, 2 Kings 2. 12. The ^c *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to say, my Master, my Master, And in truth the Rabbies grew very ambitious of the name Father, which was the reason of our Saviours speech, Matth. 23. 6. Call no man Father upon earth.

The ^d *Scripture* sometimes joyneth to the name of the Prophet, the name of his Father, as *Hosea the son of Beerie*, Hof. 1. 1. And such a one the Hebrews confesse to be both a Prophet, and the sonne of a Prophet. Sometimes it mentioneth the Prophets name, but not the Fathers, such a one they confesse to be a Prophet, but not the sonne of a Prophet: Sometimes it mentioneth with the Prophet, the name of the Citie where he prophesied, and then it followeth, that he was a Prophet of that Citie. When a Prophet is mentioned without the name of the Citie, then hee is thought to bee a Prophet of Ierusalem.

2 *Wisemen*: This title though in it selfe it be generall and common to all Doctores, and Teachers of the Law, yet for many years before our Saviours Incarnation, ^e it was either arrogated by the Pharises, or else by the ignorant multitude appropriated unto them, from an opinion of their extraordinarie wisdom, in teaching of Traditions, which they preferred beyond the Law. Hence the Pharises were called ^f *Masters of the Traditions*. And hence was that counsell of R. Eleazer to his Schollers, ^g that they should forbid their children from the study of the Bible, and

^a Eodem sensu
Græci appellant
artis medicæ
candidatos
^b אבא מרבי
Era. Epist. dedi-
catoria Hilario
præfix.

^c Targum.
1. Reg. 2. 12.

^d Kimchi in præ-
f. ad Hoseam.

^e Geronim. l. 1. b.
4. cap. 20.

^f Drus. de trib.
sc. 1. p. 26.
^g Buxtorf. Ro-
cent. operis Tal-

¹ Hieronym. ad
Algasiam,
quæst. 10.

place them betwene the knees of their *wisemen*.

² Likewise hence, when any of their *Doctors* did read Lecture, their saying was, *αὐτοὶ διδάσκουσιν*, *Our wisemen doe teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to bee intituled *σοφοί*, *Wisemen*. And hence, whensoever the chiefe of them had pleased the people in the performance of their Orations, or any other publike business, they were honoured with a *Grande σοφία*, that is, with a loud acclamation of *σοφία, σοφία*, *Well done, or wisely done*, untill *Pythagoras* in dislike of such swelling titles, stiled himselfe *Philosophus*, a *Lover of wisdom*, which kind of modesty was afterward practised by the *Hebrew Doctors*, for they in after times, to avoid the suspition of arrogancie, refused the name of *חכמים* *Chacamin*, *Wisemen*, ¹ and stiled themselves, *תלמידי חכמים* *Discipuli sapientum*, *Learners of wisdom*.

¹ Elias Thisbit.

3 *Scribes*: This name was given to two sorts of men, some meerely *Laicks*, others *Clergy men*. The body of the *Laicke Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write, we may *English* them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the *Scripture*, although the ground of their first institution have been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: ² In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other Tribes, getting their maintenance by teaching and schooling little children: whether this office of teaching children was appro-

¹ Solem. Iar. l. 3.
Gen. 49. Vide
Ambros. Tom 4.
cap. 3. & Targum
Hierosol.

priated to them, I leave to the enquire of others; certaine I am, that the *Simoonites* had their owne inheritance by Lot, *Iosh. 19. 1.* and the prophecy concerning their being scattered, is thought to have been accomplished in this, that the inheritance of the *Simoonites*, was taken out of the portion of the children of *Judah*, *Iosh. 19. 9.* Furthermore it is certaine, that if not all *Scriveners*, yet those publike Notaries who were employed in drawing deeds, and writing contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1.* my tongue is as the penne of a swift *Writer*, or ready *Scribe*. Out of the body of these I conceive certaine choyce men to have beene elected for publike imployments, some to attend the *King*, as his *Secretaries*, termed χαμμαῖς βασιλῆος, the *Kings Scribes*, 2 *King. 12. 10.* Such were *Sheia*, 2 *Sam. 20. 25.* And *Shaphan*, 2 *King. 22. 3.* Others to attend the publike Courts and Consistories: they much resembled our *Clerkes of Assizes*, these were tearmed χαμμαῖς λαῶ the *Scribes of the people*, *Mat. 2. 4. It. 1 Maccab. 5. 42.*

The second sort of *Scribes* belonged to the *Clergy*, they were *Expositours of the Law*, and thence are they called χαμμαῖς τῷ νόμῳ, ῥημαῖς & νομοδιδάσκαλοι, *Scribes of the Law*, *Efra. 7. 9.* *Exponnders of the Law*, *Luke 7. 30.* and *Doctōrs of the Law*, *Luke 5. 17.* Their office was to write, read, and expound the Law of *Moses* to the people: The name was a name of Office, not of *Señ*. Of this sort was *Esdras*, *Efra. 7. 6.* who though he were a *Levite*, yet 'others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently bee of any Tribe. The name was of the like esteem among the *Hebrewes*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romanes*, for expounding *Sybillæ Oracles*: or the *Canonists* in the Church of *Rome*. The word סופרים *Sopherim*, translated *Scribes*,

l Drusius de tribus sectis lib. 2. cap. 12. ex Chal. paraphrasi.

signifieth *Numberers*, or *Computers*, and is applied to the *Maforites*, because they spent their time in reckoning, and numbering, not onely the verses, but the words also, and letters of each booke thorowout the Bible; which as it is an argument of their industrie, so likewise of Gods providence, in the preservation of his truth inviolable. As the *wisemen* in their preaching pressed traditions: so the *Scribes* clave to the written Word, whence they were tearmed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharises* sought to fasten accusations upon our Saviour, Mat. 9. The *Scribes* accused him of blasphemie, Ver. 3. The *Pharises* of eating with *Publicans* and sinners, Verse 11. The *Scribes* accusation was a breach of the Law; the *Pharises* a breach of traditions.

3 The *Disputer*. He insisted upon *allegories*, and searched out mysticall interpretations of the *Text*. Hence himselve was tearmed *Darschan*, and his exposition, or homily, *Midrasch*. And their Schoole, *Beth-Hammidrasch*. They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psalm* 84. 7. *They goe from strength to strength*, is interpreted, from their Temple to their Beth-Hammidrasch, from an inferior to an higher Schoole. Hereby we see the difference betweene those three sorts of predicants mentioned by Saint Paul. The *wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text*, according to the literall interpretation, and the *Disputers* teachers of *allegories* and *mysteries*; which fabulous expositions, because they bred questions and disputations, *ἡννοήσαντες*, 1 Tim. 4. Hence is it, that such an expositor is termed *σοφιστής*, A *Disputer*. These three sorts of Preachers, which Saint Paul termeth, the *Wise man*, the *Scribe*, and the *Disputer*, 1 Cor. 1. 20, are by the Hebrews named *חכם Chacham*, *סופר Sopher*,

• Augustin. in
Psalm. 40.

• Drusus de
trib. scilicet 1. 2.
cap. 13.

• Vide Tisbit.
in 577

• Targum Psa.
84. 7.

CHAP. VII.

Of their title Rabbi.

ABout the time of our Saviour Christ his nativitic, titles began to be multiplyed, and among the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especiall use: they all are derived from רבב, *Rabab*, signifying, *multiplicatus fuit*, and they found as much as מלמד ודעת, that is, a Master, or Doctor, eminently gifted with variety of knowledge. Concerning these titles, they write thus, that *Rabbi* is a more excellent title than *Rab*, & *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they used a set forme of disciplin in their Schooles. The Scholler was termed תלמיד, *Talmid*, a Disciple, in respect of his learning, קטן, *Katan*, a Junior, in respect of his minority, בחור, *Backur*, that is, one chosen, or elected, in respect of his election or cooptation, into the number of Disciples. After hee had proved a good proficient, and was thought worthy of some degree, then was he by imposition of hands made a Graduate, חבר, *Chaber*, a companion to a Rabbi. This imposition of hands, they termed סמיכה, *vel* סמיכות. *Semicab*, or *Semicuth*, which ceremonie they observed in imitation of *Moses* toward *Ioshua*. The Lord laid unto *Moses*, Take thou *Ioshua* the sonne of *Nun*, in whom is the spirit, and Put thine hand upon him, Numbers 27. 18. At which time hee that imposed hands on him, used this forme of words, I associate thee, and bee thou associated. After this, when hee was worthy to teach others, then was hee called *Rabbi*; and whereas

*Arach. in voce
אכרי

סמיכה
תורה חיי
אורה
סמיכה

Id est, Scaligero
interprete :
Ego tibi impono
manum, & ma-
nus tibi imposi-
ta est. Tribes.
c. 5. p. 264. vel
etiam Cuneum
e Rep. Heb. lib.

in his *minoritie*, his owne name being suppressed, he was called onely by his *Fathers name*, the son of N. When hee was made *Graduate* by imposition of hands, then was he called by his *owne name*, N. the son of N. And afterward when hee was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*, at first was termed onely *Ben Maimon*, the son of *Maimon*: after his degree; then was hee called by his owne name, added to his *Fathers*, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was hee called *רמבם* *Rambam*, which abbreviature, consisting of Capitall letters, signifieth *Rabbi Moses Ben Maimon*, *Rabbi Moses the sonne of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his *minoritie* was called the sonne of *Gersom*, afterward *Levi the son of Gersom*; at last, *רלבג* *Ralbag*, *Rabbi Levi the sonne of Gersom*. This distinction of *Schollers*, *Companions*, and *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, *I learned much of my Rabbies or Masters, more of my Companions, most of all of my Schollers*. That every *Rabbi* had disciples, and that his owne disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our *Saviour*, needeth no prooffe. *Judas* came to *Christ*, and said, *God save thee Rabbi*, *Matthew* 26. 49. In like manner *Iohns Disciples* came and saluted *Iohn* by the name of *Rabbi*, *John* 3. 26. And *Christ* by the name of *Rabbi*, *Iohn* 1. 38. But whether there was such a formall imposition of hands then in use, I much doubt. The manner of their meetings, when *Disputations* were had in their *Synagogues*, or other *Schooles*, was thus. The chiefe *Rabbies* sate in reserved chaires, these are those chiefe seats in the *Synagogues*, which the *Scribes* and *Pharises* so affected, *Matth.* 23. 6. Their *Companions* sate upon benches or lower forms,

^c Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Aboth.

^d Philo Iud. Quod omnis probus pag. 679.

their *Schollers* on the ground at the feet of their Teachers. Saint *Paul* was brought up at the feet of *Gamaliel*, *Acts* 22. 3. And *Mary* late at *Iesus* feet, and heard his word, *Luke* 10. 39. The posture of their bodies differed according to their degrees. The *Rabbi* is described to bee *רש"ב*, *Ischeb*, one that sitteth: The *Companion*, *מושב*, *Muteth*, the word signifyerh a kind of leaning upon a bed or bench, ones head lying in the others bosome, in manner of the ancient sitting at table, and it was a deportment of the body, inferior to that of *sitting*: The *Scholler* was termed *מרחב*, *Mithabek*, one that doth lie along in the dust, and this was a token of the *Schollers* humilitie, thus humbling and subjecting himselfe even to the feet of his *Master*: This same custome it is thought, Saint *Paul* laboured to bring into the *Christian Church*, *1 Cor.* 14. Their *Schollers* were not all of equall capacity, whence^h they said, some had *conditionem spongie*, others *clepsidre*, others *sacci facinacei*, and others *cribri*. Some resembled the *sponge*, and suckt in all that they heard without judgement; others the *Hour-glasse*, they tooke in at one eare, and let out at the other; others the *Winesacke*, thorow which *Wine* is so drained from the dregs that only the dregs remain behind; lastly others the *Rying-sieve*, which in winnowing lets out the courser seed, & keepeth in the corne.

* Scaliger in
Tribar. cap. 5.
ecc. c. 1. Bera-
coth.

* Pirke Abth.
c. 4.

* Ambros.
1 Cor. 14.

* Pirke Abth.
cap. 5.

CHAP. VIII.

Of their Nazarites and Rechabites.

THere are two sorts of *Votaries* mentioned in the *Old Testament*, *Rechabites*, *Ieremy* 35. and *Nazarites*, *Numbers* 6. I finde scarce any thing warrantable concerning these two, more than what the *Scripture* delivereth in the fore-quoted places: therefore concerning the matter of their vowes, I

referre the Reader to the foresaid Texts of Scripture, here onely we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from *Nazar*, to separate, because they separated themselves from three things, *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the razor, because they suffered no razor to come upon their head, but let their haire grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation againe was twofold, either for a set number of dayes, or for a mans whole life, that they termed *Naziræatum dierum*, this, *Naziræatum seculi*: of that sort was Saint Paul and those foure with him, *Act.* 21. 24. Of this sort was Sampson, *Iudges* 13. and Iohn Baptist. The iust number of dayes, how long the former of these two separated themselves, is not expressed in Scripture, but the *Hebrew Doctors* determine them to be thirty, because it is said, *Numb.* 6. 5. *Domino sanctus natus erit*; which word (say they) containing thirty, expresseth the iust number of dayes to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from *Nat*, *Nat*, from whence commeth *Natsereth*, or *Nazareth*, the name of a certain Village in *Galile*, where Christ was conceived and brought up: Hence our Saviour himselve was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23. and those that embraced his doctrine *Nazarites*, *Act.* 24. 5. Afterward certaine *Hereticks* sprung up, who, as the *Samaritans* joyned *Iewish* ceremonies with *Heathenish* rites: so they joyned together Christ and *Moses*; the Law and the Gospell; *Baptisme* and *Circumcision*: of the beginning of these wee shall read, *Act.* 15. 2. Then came downe certaine from *Iudea*, and the brethren, saying, *Except yee be circumcised after the manner of Moses, yee cannot be saved*. These *Hereticks* were called *Nazarites*, either of malice by the *Jewes*,

a Shcinder in
Pentaglot.

b Hieronym.
Rai. 8. Idem re-
fert Epiphanius.
1. 1. Tom.
2. her. 29.

to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians*, misled by *Peters* *Judaizing* at *Antioch*, *Gal. 2. 11.* And hence it is^c thought, ^c *Francisc. Tun. parall. lib. 1. 8.* that the *Church* at *Antioch*, in detestation of this new-bred heresie, fastened upon them by the name of *Nazarites*, forsooke that name, and called themselves *Christians*, *Acts 11. 26.* *Symmachus* that famous interpreter of the *Old Testament*, was a strong defender of this heresie, and^d from him in after times they were named *Symmachiani*. The *Jewes* had them in as great hatred, as the *Samaritanes*,²⁹ whereupon^e three times every day, at *morning*, *noon-tide*, and *evening*, they closed their prayers with a solemn execration, *Maledic Domine Nazoreis*. Lastly, ^f *Epiphan. lib. 1. Tom. 1. heres. 18.* another sort of *Nazarites* there were, so termed from נָזַר, *Nasar*, signifying to *abolish*, or *cut off*; ^g because they did *abolish* and *cut off* the five bookes of *Moses*, rejecting them as not *Canonicall*.

CHAP. IX.

Of the *Assideans*.

IT is much controverted, whether the *Assideans* were *Pharises* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* proverbe is, to thrust in my head among the heads of those wise men: I conceive of the *Assideans* thus. Before their captivity in *Babylon*, wee shall finde the word צַדִּיקִים, *Chasidim*, (translated *Assidei*, *Assideans*,) to signifie the same as צַדִּיקִים, *Tsadikanim*, *Iust*, or *good men*: both were used promiscuously, the one for the other, and both stood in opposition to the רְשָׁעִים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this

time the whole body of the *Iewes* were distinguished into two sorts, *Chasidim*, and *Reschagnim*, Good & Bad.

^a D. Kimchi
Psal. 103. 17.

^b Pirke Abob.
6. 5.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. ^a The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to *adde unto the Scripture*. ^b Secondly, the *Tsadikim* would conform to whatsoever the Law required: The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the releefe of the poore, &c. they would voluntarily adde over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, thine; and what is thine, is thy owne*: those *Reschagnim*, is which would say, *What is thine is mine, and what is mine is my owne*: and it is probable, that the middle sort mentioned in the same place, who would say, *What is myne is mine, what is thine is thine owne*, were the very *Tsadikim*.

At this time the body of the *Iewes* were distinguished into three sorts, in respect of holinesse. First *Reschagnim*, *Wicked* and *ungodly men*. Secondly, *Tsadikim*, *Iust* and *righteous men*. Thirdly, *Chasidim*, who are sometime translated *Imi*, *Holy men*, and that for the most part: ^c but sometimes also *ayadim*, *Good men*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of *Christ*, dying for us, amplifieth it by allusion unto this distinction of the people: *Christ* dyed for the *ungodly*. Scarcely for a *righteous man* will one dye, yet peradventure, for a *good man* some would even dare to dye, *Romans 5. verses 6, 7*. The gradation standeth thus: Some peradventure would dye, for one of the *Chasidim*, a *good man*: Scarcely any for

^f Affidei de
quibus agitur.

3. Macab. 7. 13.

vocantur & lo-

spho, lib. 12.

c. 16.

ayadim, & Imi

ayadim.

for one of *Tsadikim*, a just or righteous man : For the *Reschagnim*, or ungodly, none would die ; yet *Christ* dyed for us ungodly, being sinners, and his enemies.

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law : so long the heat of contention was not great enough to breed sects and heresies : But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity ; Then from the *Chasidim* issued the brood of *Pharises* ; ⁴ and also from them (as it is probably thought) the heresie of the *Essenes*, both obtruding unwritten traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture : At this time the *Tsadikim* in heat of opposition rejected not only traditions, but all Scripture, except only the five books of *Moses* ; for which reason they were called *Karaim*^c. Some are of opinion they rejected only traditions, and imbraced all the books of Scripture : Which opinion soever we follow, they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, (i.) *Text-men* or *Scripture readers*, because they adhered to *Scripture* alone, withstanding and gain-saying traditions, with all their might. And if wee follow the latter, then all this while the *Karaim* were far from heresie : but in proesse of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good workes, or punishment for evill, or resurrection from the dead ; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first author, *Sadok*. The time of each heresies first beginning, shal be more exactly declared in their several Chapters.

⁴ *Ioseph. Scalig. Tribes. c. 22.*

Ioseph. Scalig. ibid.

CHAP. X.

Of the Pharises.

a *Quantum etymologiam (cujus fundus et autor patitur Hieronymus Præfat. in Amos) refellit Scriptura Hebraica, si enim Phariseus dicitur à verbo פָּרַשׁ Divide-re. scriberetur פָּרִישִׁי פָּרִישִׁים פָּרִישִׁי*
 b *Gerionides. c. 32.*

c *Suidas.*

d *Drusius de trib. sectis. lib. 2. c. 2.*

e *Suidas.*

THere are ^a three opinions concerning the *Etymology* of the name *Pharise*. The first are those which derive it from פָּרַשׁ, *Parash*, *Expandere*, *Explicare* ; either from the *enlarging* and *laying open* their *Phylacteries*, or from their *open performance*, of good workes in *publike view* of the people, as being ambitious of mans praise. Secondly, from פָּרַשׁ, *Parasch*, *Exponere*, *Explanare* ; because they were of chiefe repute, and counted the profoundest *Doctors* for the *exposition* of the Law, so that they were termed ^b *Peruschim*, quia *Poreschim* ; *Pharises*, because they were *expounders* of the Law. Thirdly, others derive the name from the same verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to *separate*. ^c In this acception, by the *Greeks* they were termed ἀπεχωμένοι, wee may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*, partly in those *from which* they *separated*.

First, They *separated themselves to the study of the Law*, in which respect they might be called, ἀπεχωμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion unto this, the *Apostle* is ^d thought to have stiled himselfe, *Rom. 1. 11.* ἀπεχωμένον εἰς εὐαγγέλιον, *Separated unto the Gospell* : when he was called, from being a *Pharise* to be a *Preacher of the Gospell* : and now not *separated to the Law*, but to the *Gospell*.

Secondly, They *separated themselves*, or at least pretended a ^e *separation to an extraordinary sanctity of life* above

above other men. God I thanke thee that I am not as other men are, extortioners, unjust, adulterers, &c. Luke 18. 11.

The particulars from which they separated themselves, were these.

First, From commerce with other people, as afterward will appeare in their traditions, whence they called the common people by reason of their ignorance, *TURBIS* or *populum terræ*, the people of the earth. In the Gospell of Saint Iohn, 7. 49. they are called *Ἰουδαῖοι*: This people who knoweth not the Law are cursed.

Secondly, From the ¹ apparell and habit of other men: ¹ R. David Sa. pbon. 1. 8. for they used peculiar kinds of habits, whereby they would bee distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ, conculcatio sunt Pharisæorum*.

Thirdly, From the ² customs and manners of the world. ² Thisbite.

This heresie of the Pharises seemeth to have had its first beginning in *Antigonus Socheus*. Hee being a Pharise, succeeded *Simon the Just*, who was coetanean with *Alexander the Great*: hee lived three hundred yeares before the birth of *Christ*.

The Pharises were ³ not tied to any particular Tribe or Family, but indifferently they might bee of any. Saint Paul was a *Benjamite*; ³ Hyrcanus was a *Levite*. ³ Chrys. Mat. 15.

Each sect had his *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the Pharises had theirs. My purpose is, both concerning these and the other sects, to note only those *Canons*, or *Aphorisms*, wherein chiefly they were hereticall, & one differing from the other. ⁴ Flavius Ioseph. lib. 13. cap. 18.

First, the Pharises ⁴ ascribed some things to Fate, or *Destinie*, and some things to mans *Freewill*. ⁴ Ioseph. l. 13. c. 19.

Secondly, They confessed that there were *Angels*, and *Spirits*, Acts 23. 8.

¹ Joseph. de bello.
lib. 2. c. 12.

^m Serr. Tribu-
res. lib. 2. c. 3. 11.
Druſ. in præter.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and ¹ taught that the soules of evill men deceased, presently departed into everlasting punishment; but the soules, they say, of good men, passed by a kinde of Pythagorean *μετεμύχως* into other good mens bodies. Hence it is ^m thought, that the different opinions concerning our Saviour did arise; Some saying that he was *Iohn Baptist*, others *Elias*, others *Ieremias*, Matth. 16. 14. As if *Christ* his body had beene animated by the soule either of *John, Elias, or Ieremias*.

^m Moses Katsenſ.
in præfat. lib.
præcept.

Fourthly, they did stiffly maintaine the traditions of their *Elders*. For the better understanding what their traditions were, we must know that the *Jews* say the Law was ^m twofold, one committed to writing, which they called *תורה שבכתב Thorah Schebichtab*, the written Law; the other delivered by tradition, termed by them, *תורה בעל פה Thorah begnalpe*. They say both were delivered by God unto *Moses* upon Mount *Sinai*, the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Ioshua*, *Ioshua* to the *Elders*, the *Elders* to the *Prophets*, the *Prophets* to those of the great *Synagogue*, from whom successively it descended to after ages. These Traditions were one of the chiefe controversies between the *Pharises* and the *Sadduces*. ^o The *Pharises* said, Let us maintaine the Law which our forefathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the *Sadduces* said, Let us not beleve or harken to any tradition or exposition, but unto the Law of *Moses* alone. The traditions which they chiefly urged were these.

^o Gersonides
c. 29.

¹ They would not eat untill they washed their hands. Why do thy disciples transgresse the tradition of the *Elders*?

Elders? for they wash not their hands when they eat bread, *Matth.* 15. 2. This washing is said to have been done *πυγμῇ*, *Marke* 7. 3. that is, *often*, as some translate the word, taking *πυγμῇ* in this place, to signifie the same as *πύγῃ* in *Homer*, *frequenter*. Other translated the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the *Syriake* text agreeth. Others think that there is in that phrase, allusion unto that rite or manner of washing in use among the *Jewes*, termed by them *נטילת ידים* *Netilab iadaim*, the *lifting up of their hands*. The *Greeke* word *πυγμῇ*, is thought to expresse this rite, because in this kinde of washing, *They used to joine the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble *τὸ πύγμα*, i. a *fist*. This ceremonie was thus performed: First, they washed their hands cleane. Secondly, they composed them into the fore-mentioned forme. Thirdly, they lifted them up, so that the water ran downe to the very elbows. Lastly, they let downe their hands again, so that the water ran from off their hands upon the earth. And that there might be store of water running up and downe, they powred fresh water on them when they lifted up their hands, and powred water twice upon them when they hanged them downe. Unto this kinde of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did *cubitaliter lavare*, wash up to their elbows. Lastly, other interpret *πυγμῇ*, to be the fist, or hand closed, & the manner of washing hereby denoted to be *by rubbing one hand closed in the palme or bellow of the other*. All imply a diligent & accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them downe, best expresseth the

בטילאית

1 טפס טפס טפס

Luke 1. 39.

Joseph. Scalig.

Tribares. c. 7.

* *Minster*. in
Deut. 3.

* *Theophylact*. in
Marc. 7. 3.

* *Beza* in *ma-*
joribus suis an-
notationibus.

Marc. 7. 3.

* *Drusus pre-*
terit, Mat. 15. in
addend. & Bux-
torff synag. Iulai.
c. 6. 4. 93. ex
Talmud.

the superstition, which onely was aimed at in the re-
 prooffe, though all these sorts of washing, to the *Pha-*
rises were superstitious, because they made it not a
 matter of outward *decency & civility*, but of *religion* to
 eat with washt or unwasht hands, urging such a neces-
 sity hereof*, that in case a man may come to some
 water, but not enough both to wash and to drink, he
 should rather chuse to wash than to drink, though he
 dye with thirst. And it was deemed amongst them, as
 great a sin to eat with unwasht hands, as to commit
 fornication. This tradition of washing hands, though
 it were chiefly urged by the *Pharisees*, yet all the *Jewes*
 maintained it, as appeareth by the places quoted.

Wee may observe three sorts of washing of hands
 in use among the *Jews*. 1 *Pharisaicall and superstitious*,
 this was reprov'd. 2 *Ordinary* for outward *decency*,
 this was allowed. The third, *in token of innocencie*,
 this was commanded the *Elders* of the neighbour
 Cities in case of murder, *Dent. 21. 6.* It was practis'd by
Pilate, *Mat. 27. 24.* and alluded unto by *David*, I will
 wash my hands in innocency, so will I compass thine
 altar, *Psal. 26. 6.*

2 *When they came from the market they washt*, *Mar.*
7. 4. The reason thereof was, because they there ha-
 ving to doe with divers sorts of people, unawares
 they might bee polluted. The word used by Saint
Marke is, *βαπτίζοντες* they baptis'd themselves: implyeth
 the washing of their whole body. And it seemeth that
 those *Pharisees* who were more zealous than others,
 did thus wash themselves alwayes before dinner. The
Pharisee marvelled that *Christ* had not first washed
 himselfe before dinner, *Luke 11. 38.* Unto this kinde
 of superstition *S. Peter* is thought to have inclined,
 when he said, Lord not my feet onely, but also the hands,
 and

and the head, *Iohn 13. 9.* Thus finding his modestie disliked, when hee refused to have his feet wash by his Lord and Master; now hee leapeeth into the other extreame, as if hee had said, not *my feet onely, but my whole body.* Hence proceeded that sect of the *Hemero-baptiste*, i. *Daily baptists*, so called ^a because they did every day thus wash themselves.

^a *Epiph. l. i.*
Tom. 1. cap. 17.

3 They wash their cups, and pots, and brazen vessels, and tables, *Mark. 7. 4.*

4 They held it unlawfull to eat with sinners, *Mat. 9. 11.* yea they judged it a kind of pollution to be touched by them, *Luk. 7. 39.* If this man were a *Prophet*, hee would surely have knowne who, and what manner of woman this is which toucheth him, for shee is a sinner. Of such a people the *Prophet* speaketh: They said, Stand apart, come not neare to mee, or (as the words may be rendred) ^a Touch mee not, for I am holier than thou, *Esay 65. 5.* ^a The like practice was in use among the *Samaritans*, who if they met any stranger, they cried out, *μη προσφύγῃς, Ne attingas, Touch not.*

לא תאגשני
Ne attingas me.

^a *Scalig. de emend. script. lib.*

7. Idem refert *Epiph. lib. 1.*

Tom. 1. cap. 13.

^a *Theophylact. in Luk. 18. 12. 13.*

Epiph. hares. 16.

^a *Druson in Luc. 18. 12.*

5 They fasted twice in the week, *Luke 18. 12.* ^a Namely, *Mundayes*, and *Thursdayes.* ^b because *Moses* (as they say) went up into mount *Sinai* on a *Thursday*, and came downe on a *Munday.*

^a *Druson in Luc. 18. 12.*

6 They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth. 23. 5.* Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. ^c *Epiphanius* interpreteth these *Phylacteries* to bee *πλακίδια* or

^c *Epiph. lib. 1.*

Tom. 1. cap. 15.

πλατὴν πορφύρεον, purple studs, or flourishes woven in their garments: as if *Epiphanius* had conceived the *Pharisees* garment to belike that which the *Roman Senators*

*e Mosés Rosen,
prac. 4. §. 22.*

were wont to wear, termed by reason of those *broad studs and workes* woven in it, *Patielavum* : but seeing that these *Phylacteries* were additaments and ornaments, whereof there were ^c two sorts, the one tied to their *foreheads*, the other to their *left hands*; hence it followeth, that by these *Phylacteries* could not bee meant whole garments, or any embossments, or flourishing woven in the cloth. Generally they are thought to bee scheduls or scrolles of parchment, whereof as I noted there were two sorts, *Phylacteries for the head*, or *frontlets*, reaching from one ear to the other, and tied behind with a thong; and *Phylacteries for the hand* fastned upon the *left arme* above the elbow on the *inside*, that it might be neer the heart. Both these sorts were worn, not by the *Pharisees* only, ^e but by the *Sadduces* also, but with this difference; The *Pharisees* haply for greater ostentation wore their hand *Phylacteries* above their elbows : the *Sadduces* on the *palmes* of their hands, ^f Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13. 9.* It shall be for a signe unto thee upon thine hand, and for a memoria!! between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

*g Maimon in
Tephillim, c. 4.
§. 8.*

*h Scalig. Tri-
baref. 2. 258.*

*i Chrysost. 6.
Hier. in Matth.
23.*

In these parchments they wrote ^h onely the *Decalogue* or tenne Commandements, in the opinion of *Chrysostome* and *Hierome* : but generally and upon better grounds it is thought they wrote these foure sections of the Law.

1 The first beganne, Sanctifie unto mee all the first-borne, &c. *Exodus 13. 2.* to the end of the tenth verse.

2 The second beganne, And it shall be when the Lord

Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the 16. *verse.*

3 The third began, Heare O Israel, &c. *Deut. 6. 4.* and continued to the end of the ninth *verse.*

4 The fourth began, And it shall come to passe; if you shall hearken diligently, &c. *Deut. 11. 13.* to the end of the one and twentieth *verse.*

These foure Sections written in scrolls of parchment, and folded up, they fastned to their *foreheads* and their *left armes*: those that were for the *forehead*, they wrote in four distinct peeces of parchment ¹ especially, and if they wrote it in one peece, the length of every Section ended in one columne, and they did put them into one skin, in which there was the proportion of foure houses or receptacles, and not into foure skins: every receptacle was distinct by it selfe; and those that were for the hand, were written in one peece of parchment principally, the four sections in foure columnes, but if they wrote them in foure peeces, it was at length, and they put them in a skin that had but one receptacle. ² In time of persecution when they could not openly weare these *Phylacteries*, then did they tye about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

¹ *Moses Kautsus.*
fol. 104. col. 3.

² *Munster de*
praecept. affirm.

Touching the name, *Moses* calleth them תפלות *Ti-tapboth*, which word hath almost as many *Etymologies*, as interpreters; the most probable in my opinion, is that they should be so called *per Antiphrasin*, from תפול *Incedere, to go, or move*, because they were *immoveable*: Hence the *Septuagint* translates them, ἀστάβητοι, *Immovable ornaments*. The *Rabbines* call them *Tephilim*, *Prayer-ornaments*: ¹ Others call them *Pittacia*, and *Pittaciola*, from πύττα, which signifieth a peece or

¹ *Hieron. ym. n.*
Matth. 23.

parcell of cloth, In the *Gospel* they are called *Phylacteries*, from *φυλάττω*, to *conserve* or *keepe*. First, because by the use of them, the *Law* was *kept* and *preserved* in memorie. Secondly, because the *Pharisees* superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be *preserved from dangers*. The word *φουλακτήριον*, signifieth a Spell, and Hierome testifieth, that the *Pharisees* had such a conceit of these ornaments: In which place hee compareth the *Pharisees* with certaine superstitious women of his time, who carried up and downe upon the like ground, *parvula evangelia, & crucis ligna*, Short sentences out of the *Gospel*, and reliques of the Crosse. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of *Saint Iohns Gospel* about their neckes, And in the yeare of our Lord 692. certaine Sorcerers were condemned for the like kinde of *Magicks*, by the name of *φουλακτιστῆς*, that is, *Phylacterians*.

Thus much of their *Phylacteries*; in the same verse is reprov'd the *inlarging* of their borders. • That which we read borders, in the *Gospel*, is, called, *Num. 15.38. תציצית Tsisith, Fringes*: and גְּדֵלִים Gedelim, *Dent. 22. 12.* which word wee likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our Saviour *Christ* himselfe did weare them, *Luk. 8.44.* The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the *Pharisees*, in making their *Fringes* larger, when the *Law* had allowed them *large*. This literal exposition I take to bee most agreeable with the *Text*, though to *inlarge* in *Greece* and *Latine*, some-

= *scilicet. Tri-*
harcf. cap. 7.

= *Concil. quini*
Sexti, Canon 61

• *File D. Kim-*
chi. Radic.

† *Tō phylaktes*
dui apud Euri-
pideu in Bac-
chiu, valet, Mag-
nifice jactare,
Efferre. Magni-
ficare apud Var-
ronem & Plini-
um eadem signi-
ficatione usurpa-
tur. Theodor. Beza
in Mat. 23.

mes, signifieth to *boast, vaunt, or bragge of a thing*, and in this sense it may very well fit a *Pharise*. The reason of this command was, to put them in mind of the commandements, *Numb. 15*. And for the furtherance of this duty, ¹ they used sharpe thornes in their fringes, that by the often pricking of the thorns, whether they walked or sate still, they might bee the more mindfull of the Commandements. ¹ Hieron. in Mat. 23.

There were *seven sorts of Pharises*. 1 *Phariseus Siechemita*, He turned *Pharise* for gaine, as the *Sichemites* suffered themselves to be circumcised. ¹ Talmud. tract. Suta cap. 3.

2 *Phariseus truncatus*, so called as if he had no feet, because hee would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3 *Phariseus impingens*. He would shut his eyes when hee walked abroad, to avoid the sight of women, in so much that he often dasht his head against the wals that the blood gusht out.

4 *Phariseus quid debeo facere, & faciam illud*. Hee was wont to say, *What ought I doe? and I will doe it*. Of this sort seemeth the man in the *Gospell* to have beene, who came unto *Christ*, saying, *Good Master what shall I doe?* &c. and at last replied, *All these have I done from my youth upward*, *Luk. 18*.

5 *Phariseus mortarius*. So called because he wore a hat in manner of a deep *Mortar*, such as they use to bray spice in, in so much that hee could not look upward, nor of either side; onely downeward on the ground, and forward or forth-right.

6 *Phariseus ex amore*. Such a one as obeyed the law for the love of vertue.

7 *Phariseus ex timore*. Such a one obeyed the law for feare of punishment. He that conformed for feare,

had respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only which have shew of probability. 'Some derive it from *Sedek, Iustitia*, as if they had beene *Iustitaries*, such as would justify themselves before *Gods Tribunall*. 'There are that derive it and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrins*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Socheus*, who succeeded *Simion the Just*. Hee was *Antigonus* his Scholler, and by him brought up in the doctrine of the *Pharises*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinitie with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till after *Christ*; and although these two heresies did agree in many things, yet in a maine point they differed. ' *Dositheus* beleaved the resurrection, the *Sadduces* denyed it, and by consequence the *Dositheans* beleaved all other points necessarily flowing from this.

The occasion of this heresie was this. When *Antigonus*

¹ Epiph. lib. 1.

cap. 14.

² *Sancti*

apoc.

Sadoc *her.*

μαρτυρ.

Theophylact.

³ Epiph. heres.

14. li. Terul.

de prescript.

cap. 45.

⁴ Origen. con-

tra Celsum. l. 2.

⁵ Epiph. heres.

13.

⁶ Aboth. cap. 1.

gonns taught that we must not serve God as servants serve their masters for hope of reward, his schollers Sadoc and Baithus understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying their resurrection, the world to come, Angels, spirits, &c.

Their Dogmata, Canons, or Constitutions were, 1 They rejected the Prophets, and all other Scripture save only the five bookes of Moses. ^{a Ioseph. Antiq. lib. 13. cap. 18.} Therefore our Saviour when hee would confute their error, concerning the resurrection of the dead, hee proves it not out of the Prophets, but out of Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat. 22. 32.

2 They rejected all traditions. Whence as they ^{b Elias de} were called מיןזי Minzi, i. Heretiques, in respect of the generall opposition betweene them and Pharises. First, because the Pharises were in repute the onely Catholickes, Secondly, because in their doctrine, the Pharises were much nearer the truth than the Sadduces: So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the Sadduces were ^c termed כרנים Karaim, ^{d Drusius de trib. scrip. c. 8. l. 3. p. 130.} Biblers, or Scripturists.

3 They said there was no reward for good workes, nor punishment for ill in the world to come. Hence Saint Paul perceiving that in the Councell the one part were Sadduces, the other Pharises, hee cried out, Of the hope i. of the reward expected, and of the resurrection of the dead, I am called in question, Acts 23. 6.

4 They denied the resurrection of the body, Acts 23. 8. Matth. 22. 23. Luke 20. 27.

5 They said the soules of men are ^a annihilated at their death. ^{a Ioseph. de bello lib. 2. c. 12.}

6 They denied Angels and spirits, Acts 23. 8.

7 They

¶ Ioseph. l. 13.
c. 9.]

8 They wholly denied * Fate or Destiny, and ascribed all to mans Free-will.

¶ Epihan. Tom.
1. lib. 1. heref. 14.

The *Samaritans* and the *Sadduces* are of neere affinity: but yet they differ. First, ¶ The *Samaritanes* sacrificed at the Temple built upon Mount *Garizim*; but the *Sadduces* sacrificed at *Ierusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jewes*, *Iohn* 4. 9. yea the mutuall hatred betweene the *Samaritanes* and the *Jewes* was so great, that it was not lawfull for the *Jewes* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew*, askest drinke of me which am a woman of *Samaria*? *Ioh.* 4. 9. Nay, whereas libertie was granted unto all Nations of the earth to become *Profelytes* to the *Jewes*, so did the *Jewes* hate the *Samaritanes*, that they would not suffer a *Samaritane* to be a *Profelyte*. This appeareth

¶ Drusus de
trib. scit. lib. 3.
cap. 11. ex Ilme-
dena.

by that solemne * *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the forme thereof, as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes* was thus. They assembled the whole Congregation into the Temple of the Lord, and they brought 300. Priests, and 300. trumpets, and 300. bookes of the Law, and as many boyes, and they sounded their trumpets, and the Levites singing cursed the *Samaritanes* by all the sorts of *Excommunication*, in the mysterie of the name *Iehovah*, and in the Decalogue, and with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no *Israelite* should eat the bread of a *Samaritane*, (whence they say, he which eateth of a *Samaritanes* bread, is as he who eateth Swines flesh) and let no *Samaritane* be a *Profelyte* in *Israel*, and that they should have no part in the resurrection of the dead. R. ^b *Gersom* forbade the breaking open of the Letters, under the penaltie of

¶ Buxtorf.
Epist. Hebr. p. 55.

this

this *Excommunication*. This proveth what formerly was said, namely, that betweene the *Jewes* and the *Samaritanes* there was no commerce ; but the *Sadduces* familiarly conversed with the other *Jewes*, even with the *Pharises* themselfs, yea both sate together in the same Councell, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1 In all the rejection of all other traditions. 2 In the rejection of all other Scriptures save only the five books of *Moses*. 3 In the deniall of the resurrection and the consequences, or future punishments, and rewards according to mens works : but the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proove of these agreements and disagreements betweene them, read *Epiphanius* *hæres.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their religion observable. First, the strange Nations transplanted by *Shalmaneser* into *Samaria*, when *Israel* was carried away captive into *Assyria*, worshipped every one the God of their owne Countreies, 2 *King.* 17. Secondly, when they saw they were devoured by Lions, because they feared not the Lord, the King of *Assyria* sent one of the Priests which was taken captive, to instruct them in the true worship of God ; which manner of worship though they received, yet they would not lay aside their former Idolatrie, but made a mixture of religions, worshipping the living God, and their owne dumbe Idols. Thirdly, *Manasses* brother to *Iaddus* the High Priest in *Ierusalem*, being married to *Sanballet*, the *Horonites* daughter, by reason of *Nebemiahs* charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgoe the hope of the Priest-hood, by

¹ Ioseph. Antiq.
lib. 11. cap. 8.

Sanballets meanes he obtained leave from *Alexander* the Great, to build a *Temple* ¹ upon Mount *Garizim*, one of the highest mountaines in *Samaria*, whither many other apostated *Jewes* fled, together with *Manasses* being made their *High Priest*; and now the Sect of *Samaritanes* (betweene whom and the *Jewes* there was such hatred) beganne, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh, *Iohn* 4. 20. 'Our fathers worshipped in this Mountaine, &c.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadduces*, wee may perceive a manifest opposition betweene them, yet both these joyned against *Christ*, *Mark*. 12.

This heresie though it were the grossest amongst the *Jewes*, yet was it embraced and maintained by some of the high *Priests* themselves: ^k *Ioannes Hyrcanus* was a *Sadducee*, so were his sons, *Aristobulus* and *Alexander*, ¹ and likewise *Ananus* the younger, so that *Moses* chaire was not amongst them exempted from error, no nor heresie.

^m *Gorionides*,
cap. 29.

¹ *Euseb. hist. l. 2.*
^{c. 23.} Ex *Ioseph.*
Antiq. lib. 10.
cap. 8.

CHAP. XII.

Of the *Essenes*.

THe *Etymologies* of the names *Essai*, or *Esseni*, i. *Essenes*, are divers; that which I preferre is from the *Syriake* *ܐܫܝܢ*, *Asa* signifying *medicari* to heale or cure diseases. ^a Hence are the men so often termed, *medici*, and the women amongst them, *medicatrici*; that is, *Physicians*. For though

¹ *Ioseph. de bel.*
lib. 2. c. 12.
pag. 786.

though they gave themselves chiefly to the studie of the *Bible*, yet withall they studied *Physicke*.

Of these *Essenes* there were two sorts, some *Theorickes*, giving themselves wholly to *speculation*; other *Practickes*, laborious and painfull in the dayly exercise of those *bandy-crafts*, in which they were most skilfull. Of the latter *Philo* treateth in his booke intituled, *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances*, or *constitutions*, did symbolize in many things with *Pythagoras* his, where they doe agree, therefore my purpose is first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The ^b *Pythagorians* professed a communion of goods: So the *Essenes*,^c they had one common purse or stock, none richer, none poorer than other; out of this common treasurie every one supplied his owne wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their overseers. They did not buy or sell among themselves, but each supplied the others wants, by a kinde of commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of service mutually one to another, for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*,^d He that multiplieth servants, multiplieth theeves. When they travelled, besides weapons for defence, they tooke nothing with them; for in whatsoever Citie or Village they

^a Aul. Geli. l. 1.
6. 10. 11. Lact. in
Pythag. Kora
7. 1. 1. 1. 1. 1.
^b Ioseph. lib. 18.
cap. 2.

מרב
עבדים
מרב
מרב
Marbe gnaba-
don. Marbe gn-
zel. Pirke Aboth.

came, they repaired to the fraternitie of the *Effenes*, and were there entertained as members of the same. And if wee doe attentively read *Iosephus*, wee may observe that the *Effenes* of every Citie joyned themselves into one common Fraternitie or College; every College had two sorts of officers: First, *Treasurers*, who looked to the common stocke, provided their diet, appointed each his taske, and other publike necessities. Secondly, *Others who entertained their Strangers*.

e Iustin. lib. 20.
f Ioseph. de bello
lib. 2. c. 12.

2 The *Pythagoreans* shunned * pleasures. ^a So did the *Effenes*: to this belongeth their avoiding of oyle, which if any touched unawares, they wiped it off presently.

g Suid. 17.
h Elian. de varia
hist. l. 12.
cap. 32.

3 *Pythagoreans* * garments were white: ^b So were the *Effenes* white also, modest not costly: when once they put on a suit, they never changed till it was torne or worne out.

h Ioseph. de bello
lib. 2. cap. 12.
i Lact. in vita
Pythagore.
k Philo Iudeus.

4 The *Pythagoreans* forbade * oathes. ^k So did the *Effenes*; they thought him a noted lyar who could not be beleaved without an oath.

l Suidas, 17. l. 4.
m Ioseph. de bello
lib. 2. cap. 12.

5 The *Pythagoreans* had their ^l Elders in singular respect. ^m So had the *Effenes*: the bodie or whole company of the *Effenes*, were distinguisht in *several* ranks, into *four* ranks or orders, according to their Senioritie, and if haply any of the superiour ranks, had touched any of the inferiour, hee thought himselfe polluted, as if he had touched an *Heathen*.

n Suidas.
o Philo de vita
contemplativa.

6 The *Pythagoreans* dranke * water. So did the * *Effenes* only water, wholly abstaining from wine.

p Lactantius in
vita Pythag.
q Ioseph. Antiq.
lib. 12. cap. 2.

7 The *Pythagoreans* used ^p *divine* sacrifices: So did the ^q *Effenes*: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their *holy water* before sacrifice, for which reason

reason the other *lenses* forbade them all accessse unto the Temple.

8 The *Pythagoreans* ascribed * all things to fate or destiny. So did the * *Essenes*. In this *Aphorisme* all three sects differed each from other. The *Pharisees* ascribed some things to Fate, other things to mans Free-will. The *Essenes* ascribed all to Fate, nothing to mans Free-will. The *Sadduces* wholly denied Fate, and ascribed all things to the Free-will of man.

Suidas.
Ioseph. Antiq.
lib. 13. cap. 9.

9 The *Pythagoreans* the first five years were not permitted to speak in the School, but were initiated per *quinquennale silentium*, * and not untill then suffered to come into the presence of, or sight of *Pythagoras*. To this may bee referred the *Essenes* silence at Table straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem* * *Drusius* renders it, that tenne of them sitting together, none of them spake without leave obtained of the nine. When any did speake, it was not their custome to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or shaking their heads, and other such like dumbe signes and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must bee for five yeares, may bee referred the initiation of the *Essenes*, for amongst them none were presently admitted into their *societie*, with full liberty, but they underwent foure yeares of triall and probation. The first yeare they received *Dolabellam*, * Per *zoma*, & *vestem albam*, a *spadle*, with which they digged a convenient place to ease nature, a pair of breeches, which they used in bathing or washing themselves; a white garment, which especially that sect affected. At this time they had

Quinquennale
hoc silentium à
Pythagora audi-
toribus suis indi-
cium vocabant
χρυσίδας, à
tributando ser-
mone.
u Laertius 13
Pythagor.
x Drusius de
trib. sect. 1.4.

Ioseph. de bello
lib. 2. cap. 12.

their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *corporation*, after they had received an oath truly to observe all the rules and ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together expelled him, upon which expulsion commonly followed death within a short time, for none having once entred this order, might receive almes or any meat from other; and themselves would feed such a one onely with distastefull herbs, which wasted his body and brought it very low; sometimes they would re-admit such a one being brought neere unto death, but commonly they suffered him to die in that misery.

^a Philo. item
Ioseph.

^a Ioseph. de bello
lib. 2. cap. 12.

10 The *Essenes* ^a worshipped toward the Sunne rising.

11 The *Essenes* bound themselves in their oath, to ^a preserve the names of Angels: the phrase implyeth a kind of worshipping of them.

^b Ioseph. ibid.

12 They were above all others strict in the observation of the ^b Sabbath day; on it they would dresse no meat, kindle no fire, remove no vessels out of their place, no nor ease nature. ^c Yea they observed ~~isagogas~~ ^{isagogas} every seventh weeke, a *solemne Pentecost*; seven Pentecosts every yeare.

^c Philo de vita
contemplat.

13 They abstained from marriage, not that they disliked marriage in it selfe, or intended an end or period to procreation, but partly in warinesse of womens intemperance, partly because they were perswaded that no woman would continue faithfull to one man. This avoyding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

among themselves in this point. Some were of the opinion before noted : others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem feminarum, & si constanti purgatione apparuerint idoneæ partui, ita eas in matrimonia asciscunt: Nemo tamen cum pregnantē concumbit, ut ostendant quod nuptias non voluptatis, sed liberorum causā inierint.* Thus the latter sort preserved their sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as neare kinsmen, and tutoring them in the rules of their own discipline, as *Iosephus* witnesseth. ^d *Pliny* addeth also, that many other of the *Iewes*, when they began to be struck in yeares, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state & troubles of the world, or upon consideration of their own former licencious courses, as if they would by this meanes exercise a kind of penance upon themselves.

*d Plin. hist. lib. 5.
cap. 17.*

Concerning the beginning of this Sect, from whom, or when it beganne, it is hard to determine, * Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed onely in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg. 1. 16*. And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Ægypt* : for *Iethro*, *Moses* father in law, as appeareth by the text, was a *Kenite* : But neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture as a distinct order or Sect of people, but as a distinct family, kindred, or nation, *Numb. 24. 21*. Secondly, the *Rechabites*, they neither did build houses, but dwelt in tents, neither did they deale in husbandry,

*e Serarius Tri-
baref. l. 3. c. 9.*

husbandrie, they sowed no seed, nor planted vineyards, nor had any, *Ier.* 35. 7. The *Essenes* on the contrary, they dwelt not in tents, but in houses; ^a and they employed themselves especially in husbandry. One of the *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot bee, because the law injoynd the *Nazarites* when the time of the consecration was out, to present themselves at the doore of the *Tabernacle* or *Temple*, *Number.* 6. Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect tooke its beginning, is uncertaine. The first that I find mentioned by the name of an *Essene*, was one ^b *Iudas*, who lived in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our *Saviours* birth about one hundred yeares: Howsoever the Sect was of greater antiquitie; ^c for all three, *Pharises*, *Sadduces*, and *Essenes*, were in *Ionathans* time, the brother of *Iudas Macchabeus*, who was fiftie yeares before *Aristobulus*. Certaine it is that this Sect continued untill the dayes of our *Saviour*, and after; for *Philo* and *Iosephus* speake of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer: First, the number of them seemeth not to have been great, in *Philo* and *Iosephus* his time, ^d about four thousand, which being dispersed in many Cities, made the faction weake, and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories, we shall finde them peaceable and quiet, not opposing any, and therefore not so liable to reprove as the *Pharises* and *Sadduces* who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*,
(especially

^a *Ioseph. Antiq.*
lib. 18. c. 2.
^g *Ios. Scalig. in*
Triberef. c. 23.

^b *Ioseph. lib.* 13.
cap. 19.

^c *Ioseph. l.* 13.
cap. 9.

^d *Philo. lib.*
Quod omnis pro-
bus bag. 678.

(especially containing themselves quietly without contradiction of others) as the *Echabites* in the Old Testament, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years, before this testimony was given of them by the Prophet *Ieremy*, for between *Iehu* (with whom *Ionadab* was coetanean) and *Zedekiah*, Chronologers observe the distance of so many years. Lastly, though the names of *Essenes* be not found in Scripture, * yet we shall find in Saint *Pauls* Epistles many things reprov'd, which were taught in the Schoole of the *Essenes*. Of this nature was that advice given unto *Timothy*, 1 Tim. 3. 13. *Drinke no longer water, but use a little wine.* Again, 1 Tim. 4. 3. *Forbidding to marry, and commanding to abstaine from meats, is a doctrine of Devils:* but especially, *Coloss.* 2. in many passages the *Apostle* seemeth directly to point at them. Let no man condemne you in meat and drink, *vers.* 16. Let no man beare rule over you, by humbleness of mind, and worshipping of *Angels*, *verse* 18. *disputando*; why are yee subject to ordinances? *verse* 20. The *Apostle* useth the word *disputa*, which was applied by the *Essenes* to denote their Ordinances, *Aphorismes*, or *Constitutions*. In the verse following hee gives an instance of some particulars. *Touch not taste not, handle not, vers.* 21. Now the Junior company of *Essenes* might not touch their *Seniors*. And in their diet, their taste was limited to bread, salt, water and hyssop. And these Ordinances they undertooke, *si videtur opus*, saith *Philos* for the love of wisdom; but the *Apostle* concludeth, *vers.* 23. That these things had only, *non propter opus*, a shew of wisdom. And whereas *Philos* termeth the religion of the *Essenes*, by the name of *disputa*, which word signifieth religious worship, the *A-*

* Vide Chemnit.
excm conc. Tri-
dent. part. quart.
pag. 120.

posle termeth in the same verse, *isidophrasus, Voluntary religion, or will-worship*: yea, where hee termeth their doctrine, *magis philosophia*, a kind of *Philosophy* received from their fore-fathers by tradition, Saint *Paul* biddeth them beware of *Philosophy*, verse 8.

We formerly observed two sorts of *Effenes*; *Practicks*, and *Theoricks*, both agreed in their *Aphorismes*, or *Ordinances*, but in certaine circumstances they differed.

1 The *Practicks* dwelt in the Cities, The *Theoricks*, shunned the Cities, and dwelt in gardens, and solitary Villages.

2 The *Practicks* spent the day in manuell crafts, keeping of sheep, looking to Bees, tilling of ground, &c. they were *texunt, Artificers*; The *Theoricks* spent the day in meditation, and prayers, whence they were by a kind of excellencie, by *Philo* termed, *isidm, Supplicantes*.

3 The *Practicks* had every day their dinner & supper allowed them; The *Theoricks* only their supper.

4 The *Practicks* had for their commons, every one his dish of Water-gruel, and bread; The *Theoricks* only bread and salt: if any were of a more delicate pallat than other, to him it was permitted to eat hislop; their drink for both, was common water.

Some are of opinion that these *Theoricks* were *Christian Monks*, but the contrary appeareth, for these reasons:

1 In that whole booke of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists* or *Apostles*.

2 The *Theoricks* in that booke of *Philo*'s, are not any new Sect of late beginning, as the *Christians* at that time were, as is cleerely evidenced by *Philo* his owne

owne words. First, in calling the doctrine of the *Es-
senes*, *whom paracletus*, A Philosophy derived unto them by
tradition from their fore-fathers. Secondly, in saying,
Habent priscorum commentarios, qui hujus secte autores, &c.

3 The inscription of that booke, is not only *Philos-
ophica*, but also, *ethica*: Now *Philo* ^{else-where} *Philo in prin.*
calleth the whole Nation of the *Jewes*, ^{lib. de leg. a.}
which argueth that those *Theorickes* were *Jewes*, not
Christians. ^{Gaium.}

CHAP. XIII.

Of the Gaulonite, and the Herodians.

Other factions there were among the *Jews*, which
are improperly termed *Sects*. Of these there
were principally two. First, *Gaulonite*. Secondly, *He-
rodians*. The *Gaulonite* had their names from one *Iu-
das*, who ^{sometimes} was called *Iudas Gaulonites*,
^{sometimes} *Iudas Galileus*, of whom *Gamaliel* spea-
keth, *Act. 5. 37*. After this man arose up *Iudas* of *Galile*, in
the *dayes* of the tribute. The tribute here spoken of,
was that made by *Cyrenius*, sometimes called *Quiri-
nius*, the name in *Greek* is one and the same, but diffe-
rently read by *Expositors*. This *Cyrenius* was sent frō
Rome by *Augustus*, into *Syria*, and from thence came
into *Judaea*, where *Coponius* was *President*, and there
he raised this tax, which taxation is unadvisedly by
some confounded with that mentioned, *Luke 2. 1*.
Both were raised under *Augustus*, but they diffe-
red. First, this was only of *Syria* and *Judaea*; that in
Saint Luke was universall of the whole world. Se-
condly, this was when *Archelaus*, *Herods* sonne, was
banished into *Vienna*, having raigned nine yeares;
that under *Herod* the Great: whence there is an

Joseph. antiq.
lib. 18. cap. 1.
10f. 118. c. 2.

observable Emphasis, in that Saint Luke saith, it was the first taxing, having reference unto this second.

^d Ioseph. loco superius citato.

^d The occasion of this faction was thus: When Cyrenius levied this tax, and seized upon Archelaus Herod's sons goods, then arose this *Judas* opposing this tribute, and telling the people, that tribute was a manifest token of servitude, and that they ought to call none Lord, but only him who was Lord of Lords, the God of Heaven and Earth. Whence those that adhered unto him, were called *Gaulonites*: they were also called *Galileans*. ^e It was their blood that Pilate

^e Occumenius.

Act. 5. 37.

Theophylact. Luc.

13. 1.

^f Theophylact. in

Luc. 13.

mixed with their sacrifices, Luke 13. 1. For Pilate had not authority over the Nation of the *Galileans*. The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor*, whereupon Pilate being incensed with anger, slew them whiles they were ^g sacrificing. To this faction belonged those murderers termed *Zuceni*, mentioned, Act. 21. 38.

^g Ioseph. lib. 7. de bello cap. 28. pag. 985.

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist in two things. First, in that they tooke Herod the Great for the promised *Messias*, because in his reigne, he being a stranger, the Scepter was departed from *Judah*, which was the promised time of the *Messias* his coming. Secondly, they honoured him with superstitious solemnities, annually performed upon his birth day. Of Herod his birth-day the Poet speaketh,

Cum

Herodis venere dies, uncti quo fenestra

Disposita pinguem nebulam vomere lucernae,

Portantes violas, rubrumque amplexa catinum,

Candae natas thynni, tumet alta fidolia vino.

Perf. Sat. 1.

Now

Now whether this latter may be referred to *Herod the Great*, I much doubt, because I find not any Author among the Ancients to speak of *Herod the Great* his birth-day: It was another *Herod, Tetrarch of Galilee*, otherwise called *Antipas*, whose birth-day we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath ^b many grave Authors avouching it, yet ¹ others justly question the truth thereof; for if the *Herodians* were *Jews*, (as most think) how then could they imagine, that *Herod* a stranger could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and knowne unto the people, that the *Messiah* must be a *Jew* borne, of the tribe of *Judah*, and of the house of *David*?

Others say, ^b that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

To omit many other conjectures utterly improbable, I incline to Saint *Hierome*, whose opinion is, ¹ that the *Herodians* were those, who stood stiffely for tribute to be payed to *Cesar*. It concerned *Herod*, who at first received his Crowne from *Cesar*, to further *Cesar*'s tribute, not only in way of thankfulness, but also in way of policie, to prevent a possible deposing or disceptring, for it was in *Cesar*'s power to take away the Crowne againe, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him, unto this our *Saviour* might have reference, saying, *Marke* 8. 15. Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*, viz. of their consagious doctrine, and fox-like subtilties.

^b Epiph. Hieros.
10. & Theophyl.
Matth. 22. 16.
¹ Epiph. alliphores.
¹ Hieron. Matth.
22. 17.

^b Theodor. Beza.
Matth. 22. 16.

¹ Hieron. Matth.
22. 17.



THE
SECOND BOOKE
treateth of places.

CHAP. I.

Their Temple.



When the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publick worship. Afterward when they were settled in the promised land, the *Salomon* was commanded to build a *Temple*. These two shadowed the difference between the *Jewes Synagogue*, and the *Christian Church*: The *Tabernacle* was moveable, and but for a time; The *Temple* fixed, and permanent: the state of the *Jewes* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadoweth forth the state of the *Church militant* here on earth, and *triumphant* in heaven: unto both the *Prophet David* alludeth; Lord who shall *sojourne* in thy *Tabernacle*? Who shall *rest* in thine holy mountaine, *Psal.* 135. 1.

There

There were in the same tract of ground three hills, *Sion*, *Moria*, and *Mount Calvarie*. On *Sion* was the City and Castle of *David*, on *Moria* was the Temple, and on *Mount Calvarie* *Christ* was crucified. * But all these three were generally called by the name of *Sion*, whence it is, that though the Temple were built on *Moria*, yet the Scripture speaketh of it commonly as if it were on *Mount Sion*.

a Genebrard. in Chron. lib. 1. Ann. Mundi 3146.

In the Temple there are these three things considerable: First, the *Sancta Sanctorum*, the *Holy of Holies*, answerable to our Quire in our Cathedral Churches. Secondly, the *Sanctum*, the *Sanctuary*, answerable to the bodie of the Church. Thirdly, the *Atrium*, the *Court*, answerable to the Churchyard.

In the *Holy of holies* there were the golden Censer, and the *Arke* of the Testament, Heb. 9. 4.

In ^b the *Arke* there were three things: First, The pot of *Manna*; secondly, *Aarons* rod that budded; thirdly, The *Tables* of the Testament, Heb. 9. 4. Thus they were in *Moses* his time, but afterward in the dayes of *Salomon*, only the *Tables* of the law were found in the *Arke*, 1 King. 8. 9.

b Sunt qui istud in 8 apud Apostolum Heb. 9. 4. referunt ad tabulam, ut dicunt in Tabernaculo secundo, quod appellant Sanctu Sanctuarium, fuisse unam mannae, & virgam Aarons, tabulamque federis, videl. unam, & virgam ante Arcam. (ita Moses Respondit 230. 1.) tabulam autem in Arca.

The cover of this *Arke* was called *Propitiatorie*, or *Mercy seat*, because it covered and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *Propitiatorie*, our *Propitiation*, Rom. 3. 25. & *Propitiatorie*, 1 Iohn 2. 2. At each end of the *Mercy seat* stood a golden *Cherub*; each *Cherub* stretched forth his wings, and from betweene them as from an Oracle, God gave his answer, Exod. 25. 22. Hence it is, that the Lord is said to sit betweene the *Cherubims*, Psal. 99. 1. The posture of the *Cherubims* was such that their faces were each towards the other, but both

both looking downe towards the *Mercy seat*; they fitly shadowed out the people of the *Jewes*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *incense altar* in the middle, and the table, with the twelve loaves of *shewbread* on it on the one side, and the candlestick on the other. The incense altar was a type of our prayers, *Psal. 141. 2.* And that this altar must be once every yeare sprinkled with the blood of the sacrifice by the high *Priests*, *Exod. 30. 10.* it teacheth that our very prayers, except they be purified by the blood of *Christ*, they are unavaileable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the candlestick a type of the Word of *God*. In them all we may see the necessity of both ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one table, and one *Candlestick*: in *Salomons Temple*, there were ten *Tables*, and tenne *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen *Laver*, in the *Court* of the *Temple* there were tenne, and another great vessell wherein the *Priests* washed; in the *Tabernacle* there were but two *silver Trumpets*, in the *Temple* there were an hundred and twenty *Priests* sounding *Trumpets*.

The *Courts* of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *peoples Court*.

In the *Priests Court*, were the brazen *Altar* for sacrifices, and the *Laver* for the washing, both of the *Priests*, and the sacrifices. The *Laver*, and the *Altar*
situated

situated in the same court, signified the same as the water and blood issued out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *sanctification* and *justification*: *sanctification* intimated by the *Laver*, and *water*: *justification* by the *Altar* and *blood*.

The *Court for the Priests*, and the *Court for the people*, were separated each from other, by a wall of three Cubits high. e 10 ep. l. 3. c. 13

The *Court for the people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Salomons Porch*, because it was built about with porches into which the people retired in rainy weather, it had *Salomons* name, either to continue his memory, or because the porches had some resemblance of that porch which *Salomon* built before the *Temple*, 1 Kings 6. 3. *Iesus* walked in the *Temple*, in *Salomons Porch*, John 10. 23. All the people ran unto the porch, which was called *Salomons*, Acts 3. 11. That is, this *outward Court*.

In the midst of the *peoples Court* *Salomon* made a brazen scaffold for the *King*, 2 Chron. 6. 13.

This *Court for the people* went round about the *Temple*, and though it was one entire Court in the dayes of *Salomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Iehosaphats* time, of whom we reade, that he stood in the house of the *Lord*, before the *new Court*, 2 Chron. 20. 5. that is, before the *womens Court*.

There was an ascent of fifteene steps or staires betwene the *womens Court* and the *mens*,^{d R. David Kimchi. Psa b} upon these steps the *Levites* sung those fifteene Psalmes immediately 120a

diately following the one hundred nineteenth, upon each step one Psalm, whence those Psalmes are intituled *Psalmi graduales*, songs of degrees.

In the *womens Court* stood their *Treasure*, or *almes box*, as appeareth by the poore widowes casting in her two mites into it, *Luke* 21. 1. In *Hebrew* it is termed קרבן *Korban*, the chest of oblations, the word signifieth barely, an oblation or offering, and accordingly *Saint Luke* 21. 4. saith, they all have their superfluities cast into the offerings, that is, into the *Korban*, or Chest of offerings. In *Greeke* it is termed θησαυρίσιον, whence cometh the *Latine* word *Gazophylacium*, A *Treasure*. That set up by *Jehoiada*, 2 *Kings* 12. 9. seemeth to have beene different from this, and to have beene extraordinary, only for the repairing of the *Temple*, for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gift, put it into the Chest. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasure*. These words spake *Iesus* in the *Treasure*, *Iohn* 8. 20. It is worth our noting that the *Hebrew* word צדקה *Tsedaka*, signifying *almes*, signifieth properly *Justice*; and thereby is intimated, that the master of our *almes* should be goods justly gotten; and to this purpose they called their *almes box* קופת צדקה *Kupha Tschel Tsedaka*, the Chest of justice, and upon their *almes box* they wrote * this abbreviature מנחה, A gift in secret pacifieth anger, *Prov.* 21. 14.

e Buxtorf. de abbrevi. in

f Joseph. l. 2. contra Apion. 1066

In *Herods Temple* there were * foure porches, the meaning is, foure Courts, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were uncleane by legall pollutions, and strangers. This outmost Court for the uncleane and strangers, was separated from the *womens Court*, with a stone wall

of

of three Cubits high, which wall was adorned with certaine pillars of equall distance, bearing this inscription: *Let no stranger enter into the Holy place.*

The Temple at Jerusalem was thrice built. First, by Solomon: Secondly, by Zerobabel: Thirdly, by Herod. The first was built in seven yeares, 1 Kings 6.37. The second in forty six yeares: It was begun in the second yeare of King Cyrus, Ezra 3.8. It was finished in the ^b ninth yeare of Darius Hystaspis. The yeares rise thus,

| | | |
|---|----|-----------|
| Cyrus reigned | 30 | } Yeares. |
| Cambyses | 8 | |
| It was finished in the yeare of Darius Hystaspis | 90 | |

One yeare deducted from Cyrus his reigne, there remaine 46.

Herods Temple was finished in ⁱ eight yeares. It is greatly questioned among Divines, of which Temple that speech of the *Jewes* is to be understood, *Iohn 2. 20. Forty and six yeares was this Temple a building:* Many interpret it of the second Temple, saying, that Herod did only repaire that, not build a new: but these disagree among themselves in the computation, and the Scripture speaketh peremptorily, that the house was *finished* in the sixth yeare of the reigne of King Darius, Ezra 6.15. and Iosephus speaketh of Herods building a new Temple, plucking downe the old. It seemeth therefore more probably, that the speech is to be understood of Herods Temple, which though it were but eight yeares in building, yet at this time when this speech was used, it had stood precisely forty six yeares, ⁱ for so many yeares there are precisely betwene the eighteenth yeare of Herods reigne (at which time the Temple began to be built) and the

g Mn δὲ τῶν
ἐκ τῶν ἱερῶν
τῶν αἰνῶν
τῶν αἰ. In locum
sanctum transire
alienigena non
debet. Ioseph. de
bel. lib. 6. cap. 6.
h Ioseph. Antiq.
lib. 11. cap. 4.

i Ioseph. Antiq.
lib. 15. cap. ult.

k Vid. Hespini.
de Orig. Templ.
c. 3.

l Vide supputa-
tionem funci-
onum. an. 3. 47.

yeare of *Christ his baptisme*, when it is thought that this was spoken, all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

in Hospinian. ex
Talmudistis de
Orig. Templ. c. 3.

n D. Kimchi in
Hagg. I. 8. Ea-
dem scribit
Rabbi Solomon
ibid.

The ancient men are said to weepe, when they beheld the second, because the glory thereof was far short of *Salomons*, *Ezr. 3. 12*. It was inferiour to *Salomons Temple*; First in respect of the building, because it was in lower and meaner, " Secondly, in respect of the vessels, being now of brasse, which before were of pure gold. Thirdly, in respect of five things, lost & wanting in the second *Temple*, all which were in the first. First, there was wanting the " *Ark of God*; Secondly, *Urim and Thummim*, God gave no answer by these two, as in former times; Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt offerings, as it did in the first: Fourthly, the glory of God appearing betweene the *Cherubims*, this they termed שכינה *schecina*, the habitation, or dwelling of God, and hereunto the *Apostle* alludeth, In him dwelleth the fulnesse of the God-head bodily, *Coloss. 2. 9*. Bodily, that is, not in clouds and ceremonies, as betweene the *Cherubims*, but essentially. Lastly, the *Holy Ghost*, namely, enabling them for the gift of *Prophecie*; for betweene *Malachie* and *Iohn the Baptist*, there stood up no *Prophet*, but onely they were instructed *per filiam vocis*, which they termed באהבה *Bath-Kol*, an *Eccho from beaven*, and this was the reason why those *Disciples*, *Act. 19. 2*. said, We have not so much as heard whether there be an *Holy Ghost*.

Here it may be demanded how that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, *Hag. 2. 10*. I answer, *Herods Temple* which

was built in the place of this, was of statelier building than *Salomons*, and it was of greater glory, because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his souldiers, * that it could not be quenched by the industry of man : P at the same time the Temple at *Delpbi*, being in chiefe request among the Heathen people, was utterly overthrowne by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two miracles evidently sheweth, that the time was then come, when God would put an end both to *Iewish Ceremonies*, and *Heathenish Idolatry*, that the Kingdome of his Sonne might be the better established.

o Genebrard.
Chro. l. 2. anno
Christi 69.
p Theodoret. l. 3.
cap. 11. Sozome-
nus l. 5. c. 19, 20,
21.

CHAP. II.

Their Synagogues, Schooles, and Houses of Prayer.

THE word *Synagogue* is from the Greek συναγωγη, *to gather together*, and it is applied to all things whereof there may be a collection, as συναγωγὴ γαλακτός, *copia lactis*, συναγωγὴ πολιτῶν, *collectio eorum que sunt ad bellum necessaria*. God standeth in *synagoga Deorum*, in the assembly of *Indges*; but *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called בית הכנסת *Beth Hachneseth*, the house of Assembly: The Temple at *Ierusalē*, was as the Cathedrall Church, the *Synagogues*, as petty *Parish Churches* belonging therunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land: The *Temples* being then too farre distant for those which dwelt in remote places, it is likely that they repaired unto certaine *Synagogues* in stead of the *Temple*. That they were in *Dauids* time appeareth; They have burnt all the *Synagogues* of God in the Land, *Psal.* 74. 8. And *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.* 15. 21.

In *Jerusalem* there were ^a foure hundred eighty *Synagogues*, beside the *Temple*; partly for *Jewes*, partly for *strangers*: one for *strangers* was called the *Synagogue of the Libertines*, *Act.* 6. 9. Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedome, being opposite to the *Ingenui*, those that were free-borne, (for many of those *Libertines* became *Profolytes*, and had their ^b *Synagogues*,) or whether it were from ^c *Lubar*, signifying an *high place* (for as their *Temple*, so their *Synagogues* and *Schooles* were built on hills and *high places*) because it is said, *Prov.* 1. 21. *Wisdom*e calleth in *high places*; I leave to the judgement of the Reader.

Out of *Jerusalem*, in other *Cities* and *Provinces*, were many *Synagogues*: there were *Synagogues* in *Galile*, *Matth.* 4. 23. *Synagogues* in *Damascus*, *Act.* 9. 2. *Synagogues* at *Salamis*, *Act.* 13. 5. *Synagogues* at *Antiochia*, *Act.* 13. 14. Yea their tradition is, that ^d *Where-soever tenne men of Israel were*, there ought to be built a *Synagogue*.

Their *Synagogues* had ^e many inscriptions: over the gate was written that of the *Psalm*e 118. 20. *This is the gate of the Lord, the righteous shall enter into it. In the*
wals

^a *Sigonius de rep. Hebr. lib. 2. cap. 3.*

^b *Philo in legat. ad Caion.*
^c *Fide Tremel. Act. 6. 9.*

^d *Maimon. in Tephilla. c. 11. Sect. 1.*

^e *Buxtorf de abbreviatur. pag. 73. 181. 174.*

walls these and the like sentences; Remember thy Creator, and enter into the house of the Lord thy God in humility. And, Prayer without attention, is like a body without a soul. And, Silence is commendable in time of Prayer.

As the Courts of the people before the Temple, were distinguished by a wall into two roomes, the one for men, the other for women: so in the Synagogues, the women were separated from the men, by a partition of lattice, or wire-worke.

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himselfe taught in them, &c. He that gave liberty to preach there, was termed *ἀρχισυνάγωγος*. The Ruler of the Synagogue. There was also a Minister who gave the booke unto the Preacher, and received it againe, after the text had been read. Christ closed the booke, and gave it againe to the Minister, Luke 4. 20. This is probably him whom they called *שליח צבור* *Sh. liach Tzibbur*, the Minister or Clerke of the Synagogue.

Their Schooles were different from their Synagogues. Paul having disputed for the space of three moneths in the Synagogue, because divers beleevved not, but spake evill of that way, he departed from them, and separated his Disciples, disputing daily in the Schoole of one Tyrannus, Act. 19. 8, 9, 10.

Their Schoole sometimes is called *בית* *Beith* an house, simply, as appeareth by that saying; *Octodecim res de quibus contentio fuit inter dominum Sammai, & dominum Hillel, ut Elias quidem abolere posset.* Those eighteene matters controverted betweene the house of Sammai, and the house of Hillel, Elias himselfe could not decide: that is, between their two Schooles. Sometimes it is called *בית המדרש* *Beith hammidrash*, an house of subtil and acute exposition. Here points

*Et alind. in
trist. Suta cap.
p. 11. vide Bux-
torf. Synag. c. 9.
pag. 240.*

*g. Drusian de Mi-
nim. fol. 1. 2. c. 10.*

were

were more exactly and punctually diseussed, than in the *Synagogue*, or *Temple*; whence they held it a pro-founder place for exposition, than the *Temple*: To this purpose tend those sayings, ^h*They might turne a Synagogue into a Schoole, but not a Schoole into a Synagogue, for the sanctity of a Schoole is beyond the sanctity of a Synagogue.* And that growth from vertue to vertue, *Psal. 84. 7.* * they interpret, a kind of promotion, or degree, in removing from their *Temple* to their *Schoole*. In their *Temple*, their Sermons were as it were *Ad populum*; in their *Schooles*, *Ad Clerum*.

As they had *Synagogues*, so likewise *Schooles*, in every Citie and Province, and these were built also upon hills. There is mention of the hill *Moreh*, *Judg. 7. 1.* that is, *the Hill of the Teacher*.

The *Masters* when they taught their Schollers, were said to give; Give unto the wise, and hee will be wiser, *Prov. 9. 9.*

The *Schollers* when they learned any thing, were said to receive it: Heare my son, and receive my words, *Prov. 4. 10.* Hence is that of the *Apostle*, This is a true saying, and by all meanes worthy to bee received; *1 Tim. 1. 15.* that is, *learned*: the like phrases of speech are in use among the *Latines*.

Whether their *Oratories* or places of prayer called *Prosenche*, were different places from their *Schooles* or *Synagogues*, I have not yet learned. That some of these were without the *City*, that proveth nothing, for so might *Synagogues*, and *Schooles* too. *Epiphanius* treateth of these *Oratories*, but there hee speaketh not one word to shew the lawfulness of civill busi-nesses to be done in them: could that be proved, a difference would easily be shewen. Some say they were *Synagogues*, others *Schooles*. Of this house of Prayer,

^a Maimon Te-
philla. c. 11. sect.
14.

* Paraphrast.
Chal. in hunc lo-
cum.

¹ Da signave
non est. Hor. lib.

² Satyr. 8.

Sed tamen iste

Deus qui sit, da

Tytre nobis. Vir.

Bucol.

Accipe munc

Da munc in fi-

dias. — Virg.

^a *Eneid.* l. 1.

^k *Epiphani.* Tom.

2. lib. 3. cap. 80

^l *Bez. A. 16.*

13.

^m *Philo Ind. de*

vita Mosi. pag.

530.

Prayer, mention is made, *Act. 16. 13.* in which Saint Paul sate downe and spake unto the women: which gesture intimateth rather preaching than praying: true, all gesture was in use for prayer, standing, kneeling, sittings; *Abraham stood before the Lord, Gen. 18. 21.* that is, *bee prayed.* The *Publican stood a farre off and prayed, Luke 18. 13.* Whence by way of proverbe they said, * *Sine stationibus non subsisteret mundus,* Were it not for standing, the world could not stand. *Steven kneeled, Act. 7. 60.* *David sate before the Lord,* and said, *2 Sam. 7. 18.* yet sitting, when the speech is to the people, not to the Lord, implyeth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect almes, whence some use the word * *Proscucha,* to signifie an Hospitall.

n R. Juda in lib.
Nusar. vide
Drus. pre.
Matth. 6. 5.

The *Talmuchists* taxed the peoples negligence in prayer, saying, they used three sorts of *Amen*, and all faulty. *A saint Amen*, when they prayed without fervencie. *A hasty Amen*, when they said *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleepe, dividing the word *A-men*. The first they termed *יהויה* *Jehohia*, *pupillum*. The second, *חטופה* *Chetupha*, *Sur-reptitium*. The third, *קטוגנה* *Ketugna*, *Seditile quasi in duas partes sectum per oscitantiam.*

o Quod te quare
Proscucha? Lu-
den. Sat. 3.
p Caninius de
Iouis N. Testam.
cap. 5. p. 38.

CHAP. III.

Of the Gates of Ierusalem.

THE gates of the whole circuit of the wal about *Ierusalem* were nine: The *Sheep-gate, Neh. 3. 1.* This was neere the Temple, and thorow it were

a Scheindler pen-
tag. 102.

led the *sheepe* which were to bee sacrificed, being washed in the poole *Bethsaida* neare the Gate. The *Fish-gate*, *Nebem.* 3. 3. before this *Judas* is thought to have hanged himselfe. Some thinke that these two Gates, and likewise the *Horse-gate*, *Nebem.* 3. 28. were so called, because they were in manner of three severall *Market-places*, and at the one Gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The *Old-gate* was so called, because it was supposed to have remained from the time of the *Iebusites*, and not to have been destroyed by the *Affyrians*, it was neare *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

Touching the gates of the *Temple*, there were two of principall note, both built by *Salomon*, the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment: none entred that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* dayes fate between those gates, said unto the new married, *Hee, whose Name dwelleth in this house, glad thee with children*; unto the mourner, *Hee, which dwelleth in this house, glad and comfort thee*; unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken to the words of thy fellowes.*

Among the *Jewes*, the gates were places of chiefest strength, so that they being taken or defended, the whole Citie was taken or defended: and they were chiefe places of jurisdiction, for in them, *Judges* were wont to sit, and to decide controversies: hence proceeded

b Strabon con-
vfu. lib. 2. c. 11.

c R. Iuda in l.
Miser. vid.
Drusu praterit.
Ios. 9. 21.

proceeded those phrases: *The gates of hell shall not prevaile against, &c.* And, *Thy seed shall possesse the gate of his enemies.*

CHAP. IV.

Of their Groves, and high Places.

THE ancient *Heathens* did not only not build Temples, ^a but they held it utterly unlawfull so to doe. The reason of this might be, because they thought no Temple spacious enough for the *Sunne*, which was their chiefe God: Hence came that saying, ^b *Mundus universus est Templum Solis*; ^b *Alex a' Alex.* The whole world is a Temple for the *Sunne*. Moreover, ^{lib. 2. cap. 22.} they thought it unfit to straiten, and confine the supposed infinitenesse of their fancied *Deities* within walls, and therefore when after-times had brought in the use of Temples, yet their God *Terminus*, and divers others of their Gods were worshipped in Temples open-roofed, which were therefore called *templa*; This I take to be the reason, why they made choyce of hills, and mountains, as the convenientest places for their Idolatry. These consecrated hills, are those high places, which the *Scripture* so often forbids. Afterwards, as the number of their Gods increased; so the number of their consecrated hills was multiplied, from which, their Gods and Goddeses tooke their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Iupiter Capitolinus*. At length to beautifie these holy hills; the places of their idolatrous worship, they beset them with trees, and hence came the consecration of Groves, and Woods, from which their Idols many times were

CHAP. V.

Their Cities of Refuge.

THese Places of *Refuge*; appointed by *God*, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because *God* allowed safety only to those, who were guiltlesse in respect of their intention: but the others were common sanctuaries, as well for the guilty as the guiltlesse. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offender to flie; at first unto the *Altar* for refuge, as is implied by that text of Scripture, If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod.* 21. 14. Yea we may conjecture this custome of refuge, to have continued in force alwayes by the practice of *Isab*, 1 *King.* 2. 28. Notwithstanding, lest the *Altar* might be too farre distant from the place, where the fact might be committed, it is probable that therefore *God* ordained certaine *Asyla*, or *Cities of Refuge*, which for the same reason, are thought to have been equally distant one from the other in *Canaan*: these Cities were in number six; *Bezer* of the *Reubenites* Countrey, *Ramoth* in *Gilead* of the *Gadites*, and *Golan* in *Baschan* of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Deut.* 4. 41. 43. The other three appointed by *Ioshua* in the Land of *Canaan*, were *Cadesh* in *Galile* in Mount *Nabhtali*; *Schechem* in *Ephraim*; and *Kiriatharba* (which is *Hebron*) in the mountaine of *Judah*, *Ioshua* 20. 7. Three other Cities of

R. Sa'om. 1st. thi. Deut. 19. 3.

of like nature, *God* promised the *Israelites*, upon condition of their obedience, after their coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, *Deut. 19. 3.* That the *Senate*, or *Magistrates in Israel*, were bound to prepare the wayes to the *Cities of Refuge*, and ^b to make them fit, and broad, and to remove out of them all stumbling blocks and obstacles: and they suffered not any hill or dale to be in the way, nor water-streames, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not lesse than two and thirty Cubits, and at the partitions of the wayes, they set up in writing, *Refuge, Refuge*: that the manslayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *Februarie*, every yeare, the *Magistrates* sent out messengers to prepare the wayes.

Furthermore it was provided, that two or three wise men should be imployed, to perswade the *Avenger of blood*, if haply he did pursue the manslaier on the way, that he should offer no violence, untill the cause were heard and examined. The manner of examination was thus, the Consistory or Bench of *Iustices*, who lived in that quarter, where the murder was committed, ^c placed the party, being brought back from the *City of Refuge*, in the Court or judgement Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the fact were found casuall, then did they
safely

^b Maimon. in
Rosach. cap. 8.
sect. 5.

^c Paul. Fag.
Num. 35. 6.

safely conduct the party back againe to the *Citie of Refuge*, where he enjoyed his liberty, not only within the wals of the City, but within certaine Territories and bounds of the City, being confined to such and such limits, untill the death of the high *Priest*, that was in those dayes, at what time it was lawfull for the offender to returne and come into his owne City, and unto his owne house, even unto the City from whence he fled, *Iosh. 20. 6.* By this meanes the offender, though he was not punished with death, yet he lived for the time a kinde of exile for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood*, ^d The *Areopagite* had a proceeding against man-slaughter, not much unlike, punishing the offender *ἀναγκύωντος*, with a *years banishment*: why the time of this exilement was limited to the death of the High *Priest* at that time, is not agreed upon by *Expositors*. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the High *Priests* life, ^e because the offence did most directly strike against him, as being amongst

men *ἄρχοντες*, *ac princeps sanitatis*,

The chiefe God on
earth.

d *Masius in Ios.
cap. 20.*

e *Masius ibid.*

THE



THE
THIRD BOOKE
treateth of Dayes and Times.

CHAP. I.

Their Dayes, Houres, Weekes, and Teares.



Efore we treat of their Feasts, it will bee needfull by way of Preface, to understand somewhat concerning the divisions of their daies, houres, weekes, &c.

Their Day was twofold: *Naturall*, containing day and night, and consisting of 24. houres: or *Artificiall*, beginning at *Sunne rising*, and ending at *Sun-set*. Of this is that, *Are there not twelve houres in the day? Iohn 11.9.*

The *Naturall* day was againe two-fold. *Civill*, a *working-day*, which was destined for civill businesse and workes: this began at *Sunne-rising*, and held till the next *Sunne-rising*, *Matth. 28.1.* or *Sacred*, a *Festivall* or *Holy-day*, destined for holy exercises: this began at *Sunneset*, and continued till the next *Sunneset*.

Their

Their night was divided into foure quarters, or greater houres, termed foure watches, each watch containing three lesser houres. The first they called *Caput Vigiliarum*, the beginning of the watches, *Law. 2. 19.* the second was the middle watch, *Jude. 7. 19.* not so termed, because there were onely three watches, as *Drusius* would perswade, but because it dured till midnight. The third watch began at midnight, and held till three of the clock, in the morning. If he come in the second, or third watch, *Luke. 12. 38.* The last, called the morning watch, *Exod. 14. 24.* began at three of the clock, and ended at six in the morning. In the fourth watch of the night, *Iesus* went out unto them, *Mat. 14. 25.* These Watches also were called by other names, according to that part of the night which closed each watch. The first was termed *44.* The even. The second *paroxysm*, Midnight, The third *aes Juppiteris*, Cock-Crowing. The fourth *44.* The Dawning. Ye know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning, *Mark 13. 35.*

The day was likewise divided into foure quarters, as appeareth by the Parable of the Labourers hired into the Vineyard, *Matth. 20.* The first quarter began at six of the clock in the morning, and held till nine. The second quarter ended at twelve of the clock. The third quarter at three in the afternoone. The fourth quarter at six of the night. The first quarter was called the third houre, *vers. 3.* The second quarter the sixth houre, *vers. 5.* The third quarter the ninth houre, *vers. 5.* The last quarter the eleventh houre, *vers. 6.*

Where note that the three first quarters had their names from that houre of the day, which closed the quarter (for they beganne the count of their lesser houres, from six a clock in the morning, and our 6,

^b Erat autē primus ternarius à prima usque ad tertiam, & dicebatur prima hora, secundus erat à tertia, usque ad sextam, & dicebatur hora tertia, tertius erat à sexta usque ad nonā, et dicebatur sexta; quartus à nona usque ad ultimam quæ erat duodecima; & dicebatur nona. Refellit hanc opinionem Tolertus, receptam licet à multis re- censuram (ut ipse ait) quoniam de undecima cuius meminit parabola, alitū apud hos silentiū. Iure vapulant à te Toletē qui excludunt undecimam, constanter tamen asserenda est cōtra te quadriparsita diei divisio, in hoc possimum illorum error consistit, quod horam primam faciunt, nō inveniunt, hanc undecimam inveniunt, excludunt tamen, nihil a mente Evangelistarū magis alienum, quam ut à septem, vertatur hora prima dici, quæ in illorum scriptis sonat quartam noctis vigiliam. Vid. Tolet. in Ioan. cap. 19. Annotat. 3.

7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the last was called the *eleventh* *houre*, by our *Saviour Christ*; whereas among the common people, it either was called, or should have beene called by proportion with the rest, the *twelfth* *houre*; to intimate unto us, that though God in his mercy accept labourers into his vineyard *eleven* *houres* of the day, yet he seldome calleth any at the *twelfth*, for that is rather an *houre* to discharge servants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, *vers. 1.* ^b They reckon the 4. *quarters* of the day after this manner. *Hora prima*, *Hora tertia*, *Hora sexta*, *Hora nona*. Where first they erre, in taking the *Dawning* of the day for the *first* *houre* of the day; for *not*, the *Dawning*, signifieth the *last* *quarter* of the *night*, called the *Morning watch*. Secondly, they erre in making the *last* *quarter* of the *day* to be the *ninth* *houre*, for what then shall become of the *eleventh* *houre*, mentioned in the same Parable?

By this division of the day into these foure *quarters*, or *greater* *houres*, the *Evangelists* are reconciled touching our *Saviour's* *Passion*. He was crucified at the third *houre*, *Mark 15. 25.* *S. Iohn* intimateth his examination before *Pilate*, to have beene *Hora quasi sexta*: *about six a clock*, *Iohn 19. 14.* In the first place, understand by his crucifying, not his hanging on the *Crosse*, which was not till the sixth *houre*, *Luke 23. 44.* nor his *expiration*, which was not till the ninth *houre*, *Mark 15. 34.* but his examination under *Pilate*, at which time the people cryed out, *Crucifixe him*, *Crucifixe him*; and then the third and sixth *houre* will easily be re-

conciled,

conciled, for these two houres immediately following one another, what was done on the third houre, might truly be said to be done about the sixth.

Lastly, this sheweth that the houres among the *Jewes* were of two sorts: some lesser, of which the day contained twelve: others greater; of which the day contained foure, as hath beene above shewen: the lesser are termed *houres of the day*, are there not twelve houres in the day? *Iohn* 11.9. The greater some terme *hours of the Temple*, or *houres of prayer*: *Peter* and *Iohn* went up into the *Temple*, at the ninth houre of prayer, *Act.* 3. 1. But in truth there are but three houres of prayer, the third, the sixth, and the ninth. The third instituted by *Abraham*, the sixth by *Isaac*, and the ninth by *Jacob*. The third houre the *Holy Ghost* descended upon the *Apostles*, *Act.* 2. 15. About the sixth, *Peter* went up to the house-top to pray, *Act.* 10. 9. At the ninth, *Peter* and *Iohn* went into the *Temple*, *Act.* 3. 1.

Drusius in præterit. Act. 3. 1. Non fuisse ultra tres horas præcationis in die apud Iudeos, clare restatur David Kimchi.

From these greater houres of the day and night, the *Canonick houres* in use in the *Roman Church*, had their beginning; each *Canonick houre* containeth three lesser hours, so that in the whole night and day, there are eight *Canonick houres*. At six of the clock in the evening began the first, and that is termed *Hora vespertina*, or *vespertinum* simply (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturne*. At three of the clock in the morning, being their *Matutinum*, their *Matines*. The *Canonick houres* for their day-service were named, *Hora prima*, *tertia*, *sexta*, *nona*. Their first houre began from six of the clock in the morning, and held till nine; the third from nine till twelve,

Vid. Bellarm. de bonis oper. in part. 1. 1. cap. 10.

L I B. 3. Their Dayes, Houres, Weeks, and Yeares.

the sixth from twelve till three; the ninth from three till six at night.

The Diall in use among the ancient *Jewes*, differed from that in use among us: theirs was a kind of stairs, the time of the day was distinguished not by *lines*, but by *steps*, or *degrees*; the shade of the Sun every halfe houre moved forward to a new *degree*. In the Diall of *Abaz*, the *Sunne* went backe מעלות *Magnoloth*, *degrees*, or *steps*, not *lines*, *Isai.* 38.8.

Their weeks were two-fold: the one was *ordinary*, consisting of *seven dayes*: the other *extraordinary* and *Propheticall*, consisting of *seven yeares*, *Dan.* 9.24. The first is termed *Hebdomas diaria*, a *weeke of dayes*: the second, *Hebdomas annalis*, a *weeke of yeares*.

The *Hebrewes* at first, measured their moneths according to the course of the *Sun*, whence they are called *Menses solares*: and then every moneth consisted of thirte dayes. The waters prevailed from the seventeenth day of the second moneth. *Gen.* 7.11. unto the seventeenth day of the seventh month. *Gen.* 8.4. that is, full five moneths. If we wil number the dayes, they were an hundred and fifty. *Gen.* 7.24. Whereby it appeareth, that every moneth contained full thirty dayes. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the course of the Moone; they are termed *Menses Lunares*: they contained either thirty daies, and then they were called *Menses pleni*, full moneths: or twenty nine daies, and then they were called *Menses cavi*, Deficient moneths.

The *Sun* exceedeth the *Moone*, in her course eleven dayes, hence every third or second yeare, one moneth was inserted. Now because the twelfth moneth in the *Hebrew Kalender* was called *Adar*, hence when a moneth was inserted, the last was called *Veadar*, the second *Adar*. Before

c Vid. *Kalendarium Hebraicum* Munsteri pag. 61.

Before their captivity in *Babylon*; they counted their moneths without any name, according to the number. The *First, Second, Third moneth, &c.* After their returne from *Babylon*, they called them by these names:

| | | |
|--|----|--------------------------|
| 1. <i>Nisan</i> , it was also called <i>אביב</i> , <i>Abib</i> , which signifieth an eare of corn, in this month Barley began to be eared. | 1 | { March. April. |
| 2. <i>Iyar</i> , it was also called <i>ייר</i> which signifieth beantie, then the trees began to bee beautified with buds and blossomes. | 2 | { April. May. |
| 3. <i>Sivan</i> . | 3 | { May. June. |
| 4. <i>Thamuz</i> . | 4 | { June. July. |
| 5. <i>Ab</i> . | 5 | { July. August. |
| 6. <i>Elul</i> . | 6 | { August. September. |
| 7. <i>Tisri</i> , otherwise called <i>Ethanim</i> . | 7 | { September. October. |
| 8. <i>Marchesvan</i> , it was also called <i>Bull</i> . | 8 | { October. November. |
| 9. <i>Cisleu</i> . | 9 | { November. December. |
| 10. <i>Tebeth</i> . | 10 | { December. January. |
| 11. <i>Schebeth</i> . | 11 | { January. February. |
| 12. <i>Adar</i> . <i>Veadar</i> . | 12 | { February. March. |

They answered to part of

*f'Ev ulwī dō-
tēp dīp zē ō pō
μακρόθεν λα-
γοῦσιν, μακρο-
χρόνως ὑπὸ Ἐ-
βραϊσμῶν. ὁ πρῶτος
Ἀρμῆσθις τὸ
ἐνιαυτὸν ἦσαν
διατεταχότες.
Μεῦσθις δὲ τὸν
εἰταῦ, ὅς ἐστι
Ἐβραῖος, μὲν
ἐν προμαχάσει,* *qui mensis erat olim secundus apud Hebraeos, sicut et Dnus apud Macedones.*

Before their coming out of *Aegypt*, they began their year in the moneth of *Tyri*, and thus they continued it alwayes after for civill affaires, for their date of buying, selling, their *Sabbaticall* years, years of *Iubile*, &c. After their coming out of *Aegypt*, they began their year in the moneth *Nisan*, and so continued it for the computation of their greater feasts.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*, first we will see the manner of feasting in generall. Their ordinary meales, as they were not many in a day, so neither were they costly, They were called *Arucoth*, which word signifieth properly, such fare as travellers and way-faring men use on their journeys. The word is used, *Ier. 40. 5. So the chiefe Steward gave him victuals, and a reward, and let him go: Likewise, Prov. 15. 17. Better is a dinner of green herbs where love is.* The extraordinary and more liberall kind of entertainment by way of feasting, was commonly called *Mischte*, from their liberall drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their sacrifices; this they termed *Chag*. From this custome of having a feast at the end of their sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to succeed the *Lords Supper*: In both these greater and more solemne

a ab *ארוכות* *Iter*
facere, significat
viticium.

b *משחה*
Convivium, cō-
potatio dicitur a
potan. lo, sive bi-
bendo, ut Græci
συμπόσιον, ab
altera ejus parte.
c *חג*, Festum,
celebris solenni-
tas, à radice
חגג, Festum
celebravit.
d *Χρυσόστομ.*
1 Cor. 11. Hoc
autem præcipio

Feasts.

Feasts; there were some Ceremonies used by them as preparatory to the Feast, others in their giving thanks; others in their gesture at Table.

The ceremonies preparatory were principally these three. 1 *Salutation*. 2 *Washing the feet of the guest*. 3 *Powring oyle on them*.

Their *Salutations* were testified either by words, or some humble gesture of the body. By words, and then these were the usuall formes, *The Lord be with you*, or *the Lord blesse you*, *Ruth* 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, *blesse him not*, or if any blesse thee, answer him not againe, saith *Elisba* to *Gebazi*, 2 *King*. 4. 29. The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*, *Peace be upon thee*, *God in peace*, and such like: *When ye come in to an house, salute the same*; and if the house bee worthy, let your peace come upon it, but if it be not worthy let your peace returne to you, *Matt* 10. 12, 13. By gesture, their salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, *Luke* 7. 38. commonly by an ordinary kisse. *Moser* went out to meet his father in law, and did obeysance and kissed him, *Exod*. 18. 7. Moreover, *Joseph* kissed all his brethren, and wept upon them, *Gen*. 45. 15. This Saint *Paul* calleth an holy kisse, 1 *Cor*. 16. 20. Saint *Peter*, A kisse of charitie, 2 *Per*. 5. 14. Ter^{ti}llian calleth it, *Osculum pacis*, A kisse of peace. These were kisser which a *Ento* might give, and a *Vestall* receive: Of this sort the *Iewes* had three kinds. 1 A kisse of salutation, which hath been specified by some of those former instances. 2 A kisse of valediction; Wherefore hast thou not suffered me to kisse my sons and my daughters, *Gen*. 31. 28. 3 A kisse of homage; the word signifieth

c. Tertul. lib. 4. advers. Marcian.

Xenophon. de iustit. Cyr. lib. 1. cap. 17. lib. 5. pag. 113.

g Tertul. de orat. cap. 14.

h Fide Drusum ad difficultiora loca, *Exod*. cap. 12.

ושִׁיקָיָה נֶפְשִׁיקוֹת pharashim, Oscula propinquorum.

ושִׁיקָוֶה נֶפְשִׁיקוֹת parashub, Oscula separationis.

ושִׁיקָוֶה נֶפְשִׁיקוֹת גדולה, Oscula magnitudinis.

nifieth a *kisse of state or dignitie*, but it was to testifie their *homage* and acknowledgement of their *Kings* Soveraignty. Then *Samuel* tooke a viall of Oyle, and powred it upon *Sauls* head, and *kissed* him, *1 Sam. 10. 1*. And unto this they refer that in the second *Psalme*, *Kisse the Son lest he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i Latio pedum
ante discubitus
non solum lu-
dels, sed et
gentibus ipsi
eras uisitata: lo-
cus hic trans est,
hic occumbere,
ferre aquam pe-
dibus. Plautus
Pers.

The second *Ceremonie preparatorie* was *washing their feet*. And the man brought the men unto *Josephs* house, and gave them water, and they did *wash their feet*, *Gen 43. 24*. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humilitie behind him, *washed his Disciples feet*, *John 13. 5*. And *Abigail*, when *David* took her to wife, said, Behold let thine hand-maid be a servant, to *wash the feet* of the servants of my *Lord*, *1 Sam. 25. 41*. For this purpose they had certaine vessels in readinesse, for such employments: that which our *Saviour* used, we translate a *Bason*, *John 13. 5*. He powred out water into a *Bason*. The word *vas* there used, signifieth in generall a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed *pediluvium*, (i.) A *washpot for our feet*: Some may here make the question, whence this water was powred? I see no inconvenience, if we say, that there were usually in their dining roomes greater vessels, from which they powred out into lesser, according as they needed, of which sort it is not im- probably ^{thought} that those water-pots were me- tioned,

tioned, *Iohn 2. 6.* There were set there *six water-pots* of stone, after the manner of the *purifying* of the *Jewes*. By *purifying* there, understand this complementall *washing* of which we treat : Now if wee consider the washing of their hands, usuall and commendable in it selfe, though superstitiously abused by *Scribes* and *Pharisees*; and the washing of their feet before, and after meale, (for our *Saviour* washed his Disciples feet after supper) which second washing, the *Hebrewes* say it was in use only at the *Passe-over*, there must needs be use of great store of water in their greater Feasts, and therefore no marvell, if many and capacious vessels stood in readinesse. Farther, we are to note, that as the office was servile and base, so the vessell : which observation giveth light to that, *Psal. 60. 8.* *Moab is my Wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third *Ceremony preparatorie*, was *powring out of oyle*. "A woman in the City brought an *Alabaster box* of ointment, and stood at his feet behinde him weeping, and began to *wash his feet* with teares, and did wipe them with the haire of her head, and kissed his feet, and *anointed them with the ointment*, *Luke 7. 37, 38.* It was also powred upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyle thou didst not anoint*, *vers. 46.* *Psal. 23. 5.* *Thou anointest mine head with oyle.*

After these *ceremonies of preparation* had been performed, then they proceeded to *giving thanks*. The *Master of the house* sitting downe together with his guests, took a *cup full of wine* in his right hand, and therewith began his *consecration*, after this manner.

N

Blessed

ברוך אתה

י אל הריני

השילם

מלך

בורם מרי

הגפן

Benedictus sis tu

Domine Deus

noster rex mundi,

qui creas

fructum vitis.

הריני

ברכת

ברכת

הלחם

Benedictionem

panis. Drusus

in N.T. part.

altera, p. 78.

הכרע

הכרע

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¹ Blessed be thou O Lord our God, the King of the world, which createst the fruit of the vine. Having said thus, he first lightly tasted of the wine, and from him it past round the table. This grace or thanksgiving, they call ^m Bircath haiaim, the blessing of the cup. With this Christ himselfe seemeth to have begun his supper; He tooke the cup, and gave thanks and said, Take this and divide it among you selves, for I say unto you, I will not drink of the fruit of the vine, untill the Kingdome of God shall come, Luke 22. 17, 18. After the blessing of the cup, the master of the house took the bread, which they did *scindere*, but not *abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he consecrated it with these words, Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth. This consecration of bread, they termed, ^m Eircath halechem. After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed ^{*} Habotschang (i.) the breaker; the bread being broken, he distributed to every one that sate at the table a morsell, which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed only in their solemne festivals, otherwise they consecrated the bread alone, and not the cup. In their feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits; which practice was also observed in their Christian love ^{*} feasts. Of the first sort, was that parable proposed by our blessed Saviour at a feast, Luke 14. 7. Of the second, was Samsons riddle, which he proposed unto his companions,

Judges

• Non tam co-
nam co tam
quam discipli-
nam. Tertul.
Apo 6. c. 39.

Judges 14. 12. At the end of the feast, they againe gave thanks, which was performed in this manner, either by the *master of the house* himselſe, or by ſome gueſt, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us bleſſe him who hath fed us with his owne, and of whoſe goodneſſe we live*: then all the gueſts answered, *Bleſſed be he of whoſe meat we have eaten, and of whoſe goodneſſe we live.* This grace they called *Birkath Hamazon*. ⁹ And this is thought to be the cup wherewith *Chriſt* after Supper commended the myſterie of his blood to his Diſciples: after this, hee which began the thankſgiving proceedeth, *Bleſſed be he, and bleſſed be his name, &c.* annexing a longer prayer, in which he gave thanks: *Fiſt*, for their preſent food. *Secondly*, For their deliverance from the *Ægyptian* ſervitude. *Thirdly*, for the covenant of circumciſion. *Fourthly*, For the Law given by the miniſtery of *Moſes*. Then he prayed that *God* would have mercy, *1* On his people *Iſrael*, *2* On his own City *Jeruſalem*, *3* On *Sion* the tabernacle of his glory, *4* On the *Kingdome* of the houſe of *David* his anointed, *5* That he would ſend *Elias* the Prophet, Laſtly, that he would make them worthy of the dayes of the *Meſſiah*, and of the life of the world to come.

This prayer being ended, then all the gueſts which ſate at the table, with a ſoft and low voice, ſaid unto themſelves in this manner, *Faare the Lord all ye his holy ones, becauſe there is no penury to thoſe that feare him; the young Lions do want and ſuffer hunger, but thoſe that ſeeke the Lord want no good thing.* Afterward he which began the thankſgiving, bleſſed the cup in the ſame forme of words, as he uſed at the fiſt

ברכה
המזון

9 Vid. P. Fag. in
prac. Hebr.

sitting downe; saying, *Blessed be thou O Lord God, the King of the world, which createst the fruit of the Vine: And therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their feasts, with the blessing of a cup: this cup they termed, כוס הילל Cos hillel, Poculum iherosolymitanum; A cup of thanksgiving: and both these cups are mentioned by Saint Luke, and which is worth our observation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the New Testament, were added only to the last cup. This cup is the New Testament in my blood, which is shed for you. After all this, they sung * Hymnes and Psalmes, which also was practised by our blessed Saviour, Marke 14. 26. So that howsoever he used not any superstitions, either then practised, or since added by after Jewes, (as the drinking of * foure cups of wine, * or the breaking of the bread with all ten fingers, in allusion to the ten Commandements, &c.) yet in the beginning, and ending, we see his practise futable with theirs. If any desire a larger discourse of these blessings, noted out of the *Rabbines*, let him read * P. Fagius his Comment on *Dent. 8. 10.* from whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seeme to make the *blessed Sacrament* of our Lords body and blood, a *Jewish Ceremony*, I answer no; For as a kind of initiatory purification by water, was used before by the *Jewes* of old, and no *Proselyte* was admitted into the Church of the *Jewes*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *Sacramentall* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it, This*

f Scalig. de emend. Temp. l. 6. p. 273.

2 Moses Kotsensu fol. 118. col. 1. u Sebastian. Munster. Mat. 26.

* Is. prae. Hebr. per Fagium edit. 104.

is my body. This cup is the *New Testament* in my blood, &c. *Luke 12.19.* The *Jewes* could not say, The cup of blessing which we blesse, is it not the communion of the blood of Christ? *1 Corinthians 10.16.*

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is ⁷ apparent that the gesture of the *Jewes* was such as the *Romanes* used. The table being placed in the midst, round about the table were certaine beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they laid downe in manner as followeth. Each bed contained three persons, sometimes foure, seldome or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lye at the beds head, laying his feet behinde the seconds back: in like manner the third or fourth did lye, each resting his head in the others bosome. Thus *John* leaned on *Iesus* bosome, *Iohn 13.23.* This, first, is an argument of *speciall love* towards him, whom the *Master of the house* shall take into his own bosome, *Iohn* he was the beloved *Disciple*. Secondly, an argument of *parity* amongst others, resting in one anothers bosome. Many shall come from the *East and West*, and shall sit downe with *Abraham*, and *Isaac*, and *Iacob*, *Matth. 8.11.* And where shall they sit? In *Abrahams* bosome, *Luke 16.22.* that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the bosome of his *Father*, *Iohn 1.18.* that is, in the *Apostles* phrase, *Hee thought it no robbery to be equall with his Father*. Their tables were perfectly circular or round, whence their

y Pocer quibus
us sunt Evange-
listae sonant ac-
cubitus non
sessum, ad-
mittitur, Luc. 22
26. K. a. x. x. i.
Mat. 14.
Mat. 14.

מסבת
Discubitus, cu-
jus radix est
סבב circum-
vult, Ambivult.

a Philo. Ind. p.
383.

b Vetusissimus
mos erat super
lanas et pellibus
discumbere. Qui
posuerat pelles
addere, dives
erat Ovid.

c Tremel. in
Mat. 26. 20.

their manner of sitting was termed *Mesbah*, a sitting round; and their phrase of inviting their guests to sit downe, was, *sit round*: We will not sit round untill he come hither, 1 Sam. 16. 11. Againe, Thy children shall be like Olive plants round about thy table, Psal. 128. 3. This custome of lying along upon a bed, when they took their meat, was also in use in Ezekiels time, Thou satest upon a stately bed, and a table prepared before it, Ezek. 23. 41. * And whether this were the custome of the Ancient Hebrewes, I leave to be discussed by others. But unto this also doth Amos allude, They lay themselves downe upon clothes laid to pledge by every Altar, Amos 2. 8. That is, the garments taken to pledge they use instead of beds, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implyeth this custome of lying at the table, to have beene very ancient. The plucking off their shooes seemeth to have beene generally received, when they were in Egypt; for this cause is it, that they had a strict charge in eating the *Passover*, to have their shooes on their feet for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here seeing the rule of observing the *Passover* requireth that it should be eaten with their shooes on their feet, which argueth rather *standing* then *lying upon a bed*: it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the table? Tremelius answereth thus, and in my minde fully: c We must know, saith he, that Exod. 12. it was commanded after what manner, they ready to depart out of Egypt, should eat the *Passover* at that time, for the necessity

necessity of that time so required, namely, an hasty eating thereof: But afterward in the Law, where it is commanded that this ceremony of the *Paschall* should be renewed every yeare, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, do teach with one joynt consent, that the commandement of *sprinkling the doore posts with blood*, of *having on their shooes*, of *girding their loynes*, of *taking staves in their hands*, and *eating the Lambe in haste*; did not extend it selfe to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: * Yea, it was an ancient tradition amongst them, that when they did in after times eat the *Passeover*, they would sit downe, or leane upon a Bed, as our *Saviour* and his *Disciples* did, in token of their deliverance obtained.

d Talmud tract.
de Paschase.
vid. Tremel loco
superius citato

The parties that gave entertainment at their Feasts were two: 1. The *Master of the house*, 2. The *Master of the Feast*; They differed thus, the *Master of the house* was termed בעל הבית *Baal habeth*, *mod. voc. ut Pater familias*. The *Master of the feast* was termed בעל משהה *Baal mischte*, *αρχιτραπεζης*; *Triclinii prae-fectus*. The *Master of the Feast* was the chiefe servant attending the *Master of the house* in time of the feast. Others adde a third sort, whom they would have to be *Præfetti morum*, in Greek they were termed *υποβουνοι*. Their office was thought to have beene the inspection of the guests, that none should disorder themselves by drinking too much, whence they were called *οφθαλμοι*, *the eyes of the feast*. Such kinde of officers were in use in *Abasuerus* his court, *Ester* 1.8. and likewise among the *Athenians*, but whether any such belonged unto the *Jewes* is justly doubted.

e P. l. Casaubon.
exercit. 2. 178.

g Gaudenium
Brixianum. vid.
Casaubonabid.

h Athenam l.
10.

The ancient *Iewes*, they were both hospitall ready to entertaine, and also liberall in their entertainment: their hospitality is commended thorowout the Scripture, though now it be growne out of use among them, as appeareth by that proverbial speech concerning the entertainment of a friend: *That the first day be is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembering the poore at their feasts, by sending them portions. *Send portions* unto them for whom nothing is prepared, *Nebem. 8. 10.* This was afterward practised by Heathens, who in their solemne feasts did not onely entertaine their guests for the present, but did also allow them certaine junkets to carry away with them. These they termed *σπορίσματα*: and likewise unto their friends who were absent, they sent portions, which they termed *μυρίδας*. This observation giveth light to that *Canon* in the *Laodicean Councell*, which forbiddeth *Christians* in their love feasts, *μὴ σπορίσκειν*, to send portions, the reason of which prohibition, I conceive to be threefold: First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note for conclusion, that as the time of their supper was toward the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth houre of the day, that is, as wee count, about noone. Kill meat and make ready, for the men shall eat with me at noone,

Gen.

אורח Ho-
spes
סורה Omis
ברית Profu-
gus Buxtorf.
Synag. cap. 32.
p. 493.

κ Moris erat
veteribus in
convitiis μύρι-
δας σπορίσκειν α-
φαιρῆναι ἀνι-
σθεν. Theophrastus c.
αδ' α' μύρι-
μυρίδας, Idem
testatur Plot.
in Agesilaus,
σπορίσματα μύ-
ρίδας τοῖς φι-
λοις ἀποσπο-
ρίσκειν. Eun-
dem morem Iu-
daei in usu su-
isse testatur
sacre literae
Nebem. 8. 10.
σπορίσματα μύ-
ρίδας.

Gen. 43. 16. Peter went up upon the house to pray about the *sixth* *houre*, then waxed he an hungred, and would have eaten, but whiles they made something ready he fell into a trance, *Acts* 10. 9, 10.

Moreover wee may here note the difference betweene those *three cups* mentioned in Scripture, *πρὸς τὴν εὐχαρίστησιν*, 1 *Corinth.* 10. 19. The *cup of blessing*, and this is applyed to those severall cups used in their solemn feasts, because of those blessings or thanksgivings annexed. Secondly, *πρὸς τὴν ἐνθουσιασθῆναι*, *Ier.* 16. 7. The *cup of consolation*, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and grieve from the mourner. Thirdly, *πρὸς τὴν σωτηρίαν*, *Psal.* 116. 13. The *cup of salvation*, this was used commonly after their *peace offerings*, which were vowed in way of thankfulness for benefits obtained. Whence the *Seventy Elders* commonly translate a *peace offering* *εὐθεῖαν*, a *sacrifice of salvation*, or *salvation it selfe*.

CHAP. III.

Of their Sabbath.

THe word שַׁבָּת, *Sabbath*, from whence our *English* word *Sabbath* is derived, signifieth *rest*, and is applyed to all *solemne festivals*. They polluted my *Sabbaths*, *Ezek.* 20. 21. that is, my *Feasts*. Sometimes it is applyed to the *whole week*, *Iejuno bis in Sabbato*, *I fast twice in the weeke*. Sometimes, & that most frequently, it is used for that seventh day which God had set a part for his own service. This last was holy, either by a simple holines which belonged un-

to it, as was the seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, a great Sabbath, *Iohn 19. 36.* For on that Sabbath day of which *S. Iohn* speaketh, the Feast of the Passover happened that yeare.

The week dayes are termed by the Hebrews *ימי עבודה*, *Gholim*, prophane dayes, by the Greek *εργασιαι*, working dayes: but when they speak of them altogether, *מימינו עד שבת*, *Adam*, the space of time betweene the two Sabbaths. ^a This was the time upon which the Gentiles desired to heare *Paul*, *Acts 13. 42.* In respect of the different degrees of holines on dayes, the Sabbath day is not unfitly compared to a *Queen*, or rather to those whom they termed *Primary wives*; other Feast dayes to *Concubines*, or *half-wives*, working dayes to *handmaids*.

The Sabbath began at ^b six a clock the night before, this the *Grecians* called *μυροβλυσμα*, the Hebrews ^{*} *שבת* *baschabbath*, the entrance of the Sabbath.

The preparation to the Sabbath began at ^c three of the clock in the after noone, the Hebrewes called this *ערב שבת* *Gnereb baschabbath*, the Sabbath eve. By the ancient Fathers it was called ^d *cena pura*, the phrase is borrowed from *Pagans*, whose Religion taught them in their sacrifices to certaine of their Gods and Goddeses, to prepare themselves by a strict kinde of holiness, at which time of their preparation they did partake of a certaine supper, which as it consisted of choice meats, such as those *Heathens* deemed more holy than others: so it was eaten with the observation of holy rites and ceremonies, hence they themselves were said at this time of their preparation, to be *In casta*, and their preparatory Supper, termed, *Cena pura*. Thus we see the reason why

the

^a Scalig. de emend. Temp. lib. 6. p. 161. Item Beza in hunc locum.

^b Scalig. de emend. Temp. l. 6. p. 169.

^{*} שבת

רמי

^c Ioseph. Antiq. l. 16. c. 10.

^d In ritibus Paganorum cena pura appellabatur cena illis apponi solita qui in casto erant, quod Greci dicunt *εργασια*, vel *προσφορα*. Isaac Casaubon. Exercit. 16. p. 661.

the Fathers called the Sabbath-eve, *Canan puram*. By the Evangelists it was called *Parasceue*, *A preparation*, Mark 15. 42. For distinction sake, we may call that foretime of the day *omesceuda*, *A fore preparation*. For the whole day was a kinde of preparation, as will appeare by the particulars then forbidden. First on this day they might go no more than three *Parasas*; now a *Parasa* contained so much ground as an ordinary man might go tenne of them in a day. Secondly, Judges might not then sit in judgement upon life and death, as is shewen in the Chapter of Translation of Feasts. * Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoemakers*, *Tailors*, and *Scribes*, the two former for repairing of apparell, the other for fitting themselves by study to expound the Law the next day, and these were permitted but halfe the preparation time to work.

e Casaubon. Exercit. 16. p. 477.
ex Michal.
Kinschi.

The best and wealthiest of them *, even those that had many servants, did with their owne hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

g Buxtorf. Synagog. Iud. cap. 10. ex Talmud.

In old ^h time they proclaimed the *Preparation* with noise of Trumpets, or hornes; but now the moderne *Jewes* proclaime it by the Sexton, or some under Officer of the Church, whom they call שכיח צבור, *Sche-liach tsubbur*, The Messenger of the congregation.

h Buxtorf. Synagog. Iudaic. Ibid.

* Concerning the sanctification of the Sabbath day it selfe, in corrupter times some things the *Jewes* added over and above that which God commanded. In other things they took liberty where God granted none. In the first, they were *superstitious*; in the second, *sacrilegious*.

They took liberty. There were two thousand cu-

bits between the *Arke* and the *camp*, when they marched, *Iosh. 3. 4.* and in probability, the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they terme a *Geometrical cubit*: but all agree in this, that these two thousand cubits were a *Sabbath dayes journey*, though none, as I know, have observed the reason why it was so called, which I take to be this; On the *Sabbath* day they were all to repaire to the place of Gods publike worship, which was two thousand cubits distant from those who camped nearest: Hence follow foure propositions. First, that two thousand cubits any where, by proportion might be called a *Sabbath dayes journey*. Secondly, that to those who dwelt in the Camps more remote from the *Arke*, a *Sabbath dayes journey* was more than two thousand cubits. Thirdly, that it is now lawfull on the *Sabbath* day, to joyne with the congregation in the place of Gods publike worship, though remote. Fourthly, that it was unlawfull for the *Iewes*, hereupon to take libertie to walke idly whither they would, if it were not more than two thousand cubits, pretending it to bee but a *Sabbath dayes journey*.

They added unto that which God commanded, 1 God said, Remember to keep holy a seventh day: In which words God sanctified one day to be *Sabbatum*,ⁱ they added *Sabbatum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Iewes* dwelling at *Tyberias*, because they dwelling in a valley, the Sunne appeared not to them so
soone

ⁱ *Hospinian. de*
Orig. scilicet. cap. 3.

soone as it did to others. Some againe continued the *Sabbath* longer than others, this was done by those dwelling at *Tsephore*, a Citie placed upon the top of a mountaine, so that the Sunne shined longer to them, than it did to others, thus both of these did *Addere de profano ad sacrum*; Adde somewhat of the working day, immediately going before, or immediately following after: none diminished of the *Sabbath*. Hence *R. Iose* wished that his portion might be with those that began the *Sabbath* with those of *Tyberias*, and it ended with those of *Tsephore*.

k Buxtorf. Comment. Masorez. cap. 4. ex Musar.

2 God said, To morrow is the rest of the holy *Sabbath* unto the Lord, bake that ye will bake, and seethe that ye will seethe, *Exod. 16. 23.* This command was proper to the time of *Manna*, the reason is there alleaged, why they should prepare that day for the morrow, because upon the *Sabbath* day they should not find it in the field. The *Jewes* extend this command to all ages, and therefore they dressed no meat this day; this haply was the reason, that the *Heathen* people thought they ^{fasted} on the *Sabbath*; though I deny not but this error might be occasioned in part from that phrase, *Ieiuno bis in Sabbato*.

l Iton, & Tre- melin *Exod. 16.*

3 God said, Yee shall kindle no fire thorowout your habitations on the *Sabbath*-day, *Exod. 35. 3.* This commandement was onely concerning fire for the furtherance of the worke of the *Tabernacle*, for therefore is the *Sabbath* mentioned in that *Chapter*, to shew that the work of the *Tabernacle*, ought to give place to the *Sabbath*. The *Jewes* hence gather that it is unlawfull to kindle any fire at all on this day.

m Sueton. August. c. 76. de Ieiun. sabbat. Vid. Marial. l. 4. E. pig. 4.

4 God said, in it thou shalt do no manner of work. This the *Jewes* understood without any manner of exception. Hence they held it unlawfull, to roast an

n Varabbus in hunc locum. Item Trem. & Iustinus.

o Hostianus. de Orig. Iest. cap. de Sabbato.

apple, to tuck an herb, to climbe a tree, to kill or catch a flea. Hence they thought it unlawful, to defend themselves being assaulted by their enemies on the *Sabbath* day, by this meanes twice they became a prey unto the enemy. ^p First, unto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawfull upon the *Sabbath* to resist their enemies, which decree againe they understanding strictly, as if it did only give leave to resist, ^q when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of engines, underminings, &c. They became a prey the second time to *Pompey*. For the right understanding therefore of this command, we are to know that three sorts of servile works were allowed.

p Ioseph. lib. 12.
cap. 8.

q Ioseph. lib. 14.
cap. 8.

1 *Works of charity*: God, that allowed them to lead their Oxe and Asse to water on the *Sabbath*, *Luke* 13. 15. to make their lives more comfortable, much more allowed man liberty to dresse convenient food for himselfe and his family, that they might the more comfortably performe holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sick, and the use of the *Physitian*, was both then and now lawfull.

2 *Works directly tending to Gods worship*, not onely killing of sacrifices, and circumcising of children on that day was allowed, but the *Priests* might lawfully blow their trumpets and hornes on the *Sabbath* day, for the assembling of the people, *Numb.* 10. 2. And the people might warrantably goe from their houses to the place of Gods publique worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day, and to take journeyes to joyne with the publique congregation, or to preach the Word. Of these we may say

say, though they are in their owne natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matth. 23. 17.* Or as the *Jewes* say concerning the overthrow of *Jerico*, which according to their writings fell on the *Sabbath* daye: *Hee which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

3 *Workes of absolute necessity*, as the defending ones selfe against his enimie, and others of like nature: concerning which the *Jewes* have a saying, *Perill of life drives away the Sabbath*, And the *Christians*, with a little change of a more common proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy-dayes.*

מי שזית
על השבת
זית לחת
שבת
K.D. Kimchi in
Iosb. 6.
מסכנוה
נפש ררה
שבת

CHAP. IV.

Of their Passover, and their Feast of
unleavened Bread.

Some of the *Fathers* have derived the word *Pascha*, from a *Greeke* verbe signifying to suffer, because the sufferings and *Passion* of our *Saviour* are celebrated about that time. This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word signifying to *pass* by, to *leape*, or *pass* over. The *Etymologie* is *Gods* owne. It is the sacrifice of the *Lords* *Passover*, which *passed* over, &c. *Exod. 12. 27.*

The word *Passover* in *Scripture* hath three acceptations. First, it is taken from that yearly solemnitie, which was celebrated upon the *fourteenth* day of *Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lambe*, because on that day toward

the

a Tenzal. advers.
Judaic. c. 10. 11.
Ambros. lib. de
Myster. Pasch.
cap. 1.
b Aug. in titul.
Psal. 68.
c E Theologia
non pauci, omnia
que ad 14am
noctem pertinent
192 attribuant;
quem errorem
hauserunt ex
turbidis Rabbi-
norum lacrimis.
qui hodie eun-
dem errorem er-
rant, teste Scali-
ger. de emend.
Temp. l. 6. p. 170.

the evening, the *Israelites* were commanded according to their families to roste a *Lambe*, and eat it in their private houses. Secondly, it signifieth that yearly festivitie which was celebrated on the fifteenth of *Nisan*, it may be called the *Passeover of sheepe and bullocks*, *Dent. 16. 2.* Otherwise we may call it the *Feast of the Passeover*; as the fourteenth of *Nisan* was called simply the *Passeover*. In the fourteenth day of the first moneth, is the *Passeover of the Lord*, and in the fifteenth day of this moneth, is the *Feast*, *Numb. 28. 16, 17.* Toward this *Feast* we are to understand that *Josiah* gave unto the people such a multitude of sheepe, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of *Nisan*, and ending the one and twentieth of the same moneth. Now the *Feast of unleavened bread* drew nigh, which is called the *Passeover*, *Luke 22. 1.* So that in this acception it contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread*, was a distinct *Feast* from the *Passeover*.

First, the *Passeover* was to be kept on the fourteenth day of the first moneth, at even: This was their second Sacrament, in which although they were enjoined to eat unleavened bread with the *Lambe*, yet the *Feast of unleavened bread* began not till the morrow following, being the fifteenth day of the same moneth, and lasted seven dayes, of which onely the first and last were holy convocations, wherein they might do no servile work, *Levit. 23. 5, 6, 7, 8.*

Secondly, the *Passeover* in the age following its first institution, might not be killed and eaten in any other place, save onely where the *Lord* did chuse to place his name, which afterward was at *Jerusalem*:

but

but the *feast of unleavened bread*, the *Hebrewes* thought themselves bound to keepe in every place whereſoever they dwelt, if they could not be at *Ieruſalem*: and a *eating of it*, they ſay, depended not upon the eating of the *paſſeover*, but it was a *commandement by it ſelfe*.

ד' לא חלה אכילת
ור בקרבן העם
אלא זו פסח
מאמון. de jer-
mento & Arg-
mo. c. 6. ſect. 1.

The *Rites and Ceremonies* obſerved by the *Jewes* in the eating of this Sacrament their *Paschal Lambe*, agreed with thoſe generall ceremonies uſed in their ſolemne Feaſts. They *bleſſed the cup*, and *bleſſed the bread*, and *divided* amongſt the gueſts, and *waſhed the feet* of thoſe that ſat at the table, as is ſhewen in the Chapter of *Feaſts*. The particulars in which it differed from other *Feaſts*, are delivered in thoſe interrogatories, or questions propoſed in way of *Catechiſme*, by ſome childe, at the time of eating their *Pasſeover*, or rather in the answer made unto the child by him that bleſſed the table. The question was thus, What meaneth this ſervice? The forme of the answer was, * How different is this night from all other nights? for all other nights we waſh but once, in this twice; (thus *Chriſt* when Supper was ended, waſhed his Diſciples feet) in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights, we eat any ſort of hearbs, in this night bitter hearbs: in all other nights we eat and drink either ſitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Pasſeover* was in reſpect that the *Lord* paſſed over the houſes of their fathers in *Egypt*. Secondly, he held up the bitter hearbs in his hand and ſaid, Theſe bitter hearbs which we eat, are in reſpect that the *Egyptians* made the lives of our *Fathers* bitter in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and ſaid, This unleavened bread which we

e Scalig. de e-
mend. Temp. l. 5.
p. 170.

eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say is commanded, *Exod. 12. 26*. They called it *הגדה Haggada* (i.) *Annunciatio*, the declaration or shewing forth of the Passover. Hence the *Apostle* borroweth his phrase; As often as ye shal eat this bread, and drink this cup, ye shal declare or shew forth the Lords death, *1 Corinth. 11. 26*.

Concerning this Lambe they are charged thus, Upon the tenth of *Abib* every one shall take a Lamb for an house, a male of the first yeare, without blemish, and this he kept untill the fourteenth day of the same moneth, *Exod. 12. 3. &c*. The *Lambe*: it was either of *sheepe*, or *goats*. For an house: the whole body of the *Israelites* was divided into twelve tribes, the tribes into families, the families into houses; if the house were too few for the eating of the *Lambe*, then the next neighbour joyned with them in the eating thereof. The whole company was termed *συναγωγη*, in the same sense *S. Mark* useth *συνμοσια*, and *παρακλη*, *Mark* the sixth. All these words signifie a society, or company of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a garden, and thus in the *Gospell*, the whole multitude sitting on the grassie, seeme to be compared unto a Garden, and their severall societies or companies, unto so many beds in the garden. The number of communicants in this *Paschall society* * was never lesse then tenne, nor more then twenty. It followeth in the text, *A male*, to note the masculine and peerlesse vertue of our Saviour, whom it did typically shadow forth. * *Of the first yeare*; which phrase they interpret thus, That the *Lambe*

f Joseph. de bello
Iud. lib. 7. c. 17.

g Hebraice פסח

שנה Filium

anni. Sunt qui

distinguunt inter

Filium anni &

Filium anni sui,

Filium anni in-

terpretantur, qui

animum unum a-

git, nec minor,

nec major. Fili-

us vero anni sui,

qui est in anno

primo, licet eum

condum absolue-

rit. Sed Aben

Esra negat abs-

que Cabala posse

sciri quis sit fili-

us anni sui, nam

ferri potest, in-

quit, ut sit Pau-

additionis strepa-

ragogicam, quale

in הנהגה & si-

militibus.

Lambe, after it was eight dayes old and forward, was allowable to be offered for the *Passeover*, but not before, because it is said, *When a Bullock, or a sheepe, or a Goat, is brought forth, then it shall be seven dayes under the damme, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 32. 27.* And the reason of this Law, some of the *Hebrews* have thought to be, ^h because in their opinion nothing in the world was absolutely perfect, untill a *Sabbath* had past over it: Moreover if it were an houre elder than a yeare, it was unlawfull, because it is said, *A male of the first yeare, without blemish,* as well to admonish the *Israelites*, of their own personall integrity, as to signifie the absolute perfection of him who was in truth the *Lambe of God*. And this he kept till the *fourteenth day of the same moneth*. The *Rabbines* ⁱ affirme foure causes of this: *First*, because otherwise through the multitude of busineses, at the time of their departure they might forget the *Paschall Lambe*: *Secondly*, that in this foure dayes space they might have the more certaine knowledge of the *Lambes* perfection. *Thirdly*, that by beholding the *Lambe* so long before their eyes, they might have the better occasion in that space, both to recount with themselves *Gods* mercy in their deliverance from *Aegypt*, and also to instruct and *Catechise* their children in that point: for which respect, it was a received tradition amongst the *Jewes*, that during the space of these foure dayes, the *Lambe* was tyed to their bed-posts. *Lastly*, that in this time of preparation, they might thoroughly fit and adresse themselves for the oblation.

The time when the *Paschall Lambe* was to be slaine, was at the *Evening*, *Exod. 12. 6.* Or as the Originall

^h *Fil. Munster.*
^{ad} *Levit. 22.*

ⁱ *Hospinian. de*
Orig. jess. cap. 5.

h. *Aben Ezra*
Exod. 12.

d. R. David, in
radic. hoc etiam
colligi potest ex
Pirke Aboth, c. 5

m. Talmud, tract.
de paschate c. 5.
in initio.

reads, *between the two evenings*. Here Divines move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus; That there was^t *Vespera Solis*, the *Evening of the Sunne*, namely, when the body of the Sun setteth: And *Vespera luminis*, the *Evening of the light*, when the beames and shining of the *Sun* is also gone from off the earth: The space or interim betweene these *two Evenings*, is thought to be one houre, and the third part of an houre; in which space of time, they say, the *Paschall Lambe* was slaine. ¹ Others admit a greater latitude, and distinguish thus; There is, say they, *Vespera declinationis*, the *Evening of the Sun declining*; and *Vespera occasus*, the *Evening of the Sunne setting*; and their meaning is, that their *Passeover* was offered in this intermediate time, betweene noone and night. This latter answer seemeth most agreeable to the truth. *First*, because by this speech we must understand a latitude of time, wherein might be offered not only the *Passeover*, but the *daily Evening Sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas, Betweene the two Evenings*, Num. 28. 4. Now this might be offered in the former part of the afternoon. ² The manner of their sacrificing in regard of this time we find thus registred, if we count the hours according to our usual computation; the *daily sacrifice of the Evening Lambe*, was usually slaine betweene two and three, it was offered between three and four: upon the *Passeover-eve* it was slaine betweene one and two, it was offered about halfe an hour before three: But if their *Passeover-eve* hapned to be the same with their *Sabbath-eve*, then the *daily Evening sacrifice* was slaine between twelve and one, it was offered halfe an houre before two; and afterward the *Passeover*. Secondly,

condly, this agreeth with the oblation of the true *Pafchall Lambe*, for as the time of his crucifying began in the third houre of the day, with the *daily morning sacrifice*, *Mark 15. 25.* so it ended at the ninth houre, *Mark 15. 34.* which was the time of their ordinary evening sacrifice; but upon their *Pafseover-eve*, it was the time when their *Pafchall Lambe* was slaine.

Furthermore, the *Lambe* was to be eaten with bitter herbs: the reason of this command, is, that therby they might be moved to thankfulnesse towards God, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Exod. 1. 14.*

These bitter herbs they dipt in a certain sauce thick like Mustard, called **Caroseth*, which thick sauce (say they) was a memoriall of the clay wherein they wrought in *Egypt*.^o This is thought of some to be that wherein *Christ* dipt the sop, which he gave to *Judas*. Of this sauce the *Hebrews* write thus; ^p They used to dip the unleaven'd bread in that sauce *Charoseth*, & to eat, then they dipt the bitter herbs in the *Charoseth*, & did eat the. ^q It was made of the Palm tree branches, or of dry figs, or raisins, w^{ch} they stamped & put vinegar thereto, & seasoned it, and made it like clay, and brought it unto the table in the night of the *Pafseover*.

The other seven dayes following the fourteenth of *Nisan*, were in strictnesse of speech, a distinct Feast, as is above shewed, namely, the *Feast of unleavened bread*, because in that space of time, ^r no leavened bread ought to be found in their houses. ^s Their degrees of preparation to this feast are four, 1 *Expurgatio fermenti*, the cleansing of all their household stuff & vessels, unto which leaven might haply cleave; and this was done two or three dayes before the *Pafseover*. 2. *Inquisitio fermenti*, the searching after leaven thorowout all

חמץ
n *Moses Rosen-*
su fol. 118.
o *Scalig. de e-*
mend. temp. lib. 6.
p. 272.

p *Maim. de fer-*
mento. c. 8. sect. 7.

q *Maimm. in*
חמץ דמזבח
c 7. sect. 11.

r *Hujus moris*
vestigia que-
dam sunt reperta
in Roman. & la-
minis Diali. A.
Gell. med. Attic.
lib. 10. c. 15.
s *Buxtorf. Synag.*
Judaic. cap. 12.
p. 317.

* Scalig. de c-
mend. temp. in
prolegom.

the roomes of their houses, even to the mouse-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, upon the night before the *Passcover*; and

* *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *Ineunte quartadecima usque ad quartam horam post ortum Solis* (i.) At the beginning of the fourteenth day untill the fourth houre after the rising of the Sunne. Now the beginning of the fourteenth day was the night going before, for the *Jewes* in the computation of their Holy-dayes, counted their day from even to even.

3. There was *Exterminatio*, or *Conflagratio fermenti*, A burning of the leaven, and this was done from the fourth of the sixth houre, about dinner-time; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the cursing of the leaven, in this forme: 'Let all that leaven, or whatsoever leavened thing is in my power, whether it were seene of me, or not seene, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.

† *Buxtorf. Synag.*
chap. 12. p. 325.

In case any did eat unleavened bread those seven dayes, the penalty was, that such a foule should be cut off from *Israel*, *Exod. 12. 15*. Which penaltie hath amongst *Expositors* a^u threefold interpretation. Some understand thereby such a man to be cut off from his heavenly inheritance: others, that God would cut off such from the living by an untimely death: Others, that he should dye without children, leaving no posterity behind him: to this purpose their Proverbe is,

u *Vid. P. Fag. in*
Exod. 12.

x *Vid. P. Fag. 3.* * A man childlesse is lifelesse.

Of these three the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply besides the secret actions of God touching the soule of such a delinquent, a direction unto the Church, how to deale with parties thus offending, by censuring them with Excommunication, which kinde of censure elsewhere the Scripture calleth, *A casting out of the Synagogue, Iohn 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschall Lambe*? Secondly, where it was killed? Thirdly, where it was eaten? First it was killed by the *Priests*, *2 Chro. 35. 6.* Secondly, it was killed after the first time in the *Court of the Temple*, the place which God had chosen, *Deut. 16. 6.* Thirdly, the owner of the Lambe took it of the *Priest*, and did eat it in his own house at *Ierusalem*. *Christ with his Disciples kept the Passeover in an upper chamber at Ierusalem.*

It may further be demanded, whether the *Passeover* consisted of two suppers, one immediately succeeding the other? Some affirme it, and their reasons are these: first, say they, the *Passeover* was eaten *standing*, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passeover*, as at the consecration of the *Sacrament*, and the *Jewes* generally after the first institution in all their *Passeovers*, used rather this posture of their body, then the other of standing, in token of rest and security, as appeareth in the Chapter of Feasts. Secondly, they say, the *Paschall Lambe*, was wont to be roasted, but in the last *Passeover* which our Saviour celebrated, there was *Ins cui intingebatur panis*, Broth into

*γ Maimon in
Korban Pesach.
c. 1. Sect. 6.*

to eat the *Paschall Lambe* roasted, yet there was no prohibition to joyne their ordinary supper with the eating thereof, and that might admit broth : but as it is shewen above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge, *Iohn* 13.2. That the first Supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting downe. This foretelling his Disciples, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kinde of *Prolepsis* or anticipation of time, it is not unusuall in the Scripture to relate that first, which according to the truth of the History, should be last. Thus *Iohn* 11. mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, *Saint Matthew*, and *Saint Mark* recited before the consecration of the *Sacrament*. Whence the *Jewes* have a Proverbe, ² *Non esse prius aut posterius in Scriptura*; That first and last, must not be strictly urged in Scripture. Together wth these answers, consider how improbable it is, that tenne persons (for sometimes they were so few) should eat a second supper; after they had eaten *A Lambe of the first yeare*, which might bee a yeare old. It is evident also, by that of *Barrabas*, that it was a received custome on the *Passeover* to let loose and enlarge one prisoner or other. Concerning the reason hereof, the conjecture is threefold. Some think this custome to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father; Others say that the

ז מרקס ופארו
 מן תמיד
 Salom. Tarchi. in
 Gen. 6.3.

the reason hereof was, that the feast might be celebrated with the greater joy and gladnesse: others more probably think, it was done in remembrance of their deliverance from the *Ægyptian bondage*.

Againe, here is to be observed, that the *Iewes* speaking of their *Passeover*, did sometimes speak according to their *civill computation*, wherein they measured their dayes from *Sun-rising*, to *Sun-rising*; sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Num. 12. 18.* which seemeth to make the fourteenth day of the first moneth, the first day of unleavened bread. * And *Ioseph*. telleth us that they numbred *eight dayes* for that feast. In like manner the Disciples are said to come unto *Christ* the *first day of unleavened bread*, saying unto him, Where wilt thou that we prepare for thee to eat the *Passeover*? *Matth. 26, 17.* as if the *first day of unleavened bread*, were before the *Passeover*. All these are true according to the computation of their *civill dayes*, though according to the computation of their *Holydayes*, the feast of unleavened bread began the fifteenth day, and continued seven dayes only, and the *Passeover* was before the feast of unleavened bread.

a *Ioseph. Antiq.*
lib. 2. c. 5. p. 65.

In the last place we must know, that there was permitted a *second Passeover* to those who could not be partakers of the *first*, by reason either of their uncleannesse by a dead body, or of their farre distance from the place where it was to be offered. This was to be observed in the second moneth, the fourteenth day thereof, according to all the ordinances of the *first Passeover*, *Numb. 9.* Touching that permission of a *second Passeover*, to those that were in a journey farre off: The *Hebrew* of this word *farre off*, hath extraordinary

b Maimon in
Korban Pefach.
cap. 5. ſect. 8, 9.

dinary pricks over it, for ſpeciall conſideration. Hereby the Lord might intimate that we Gentiles which were uncleane, even dead in trespaffes and finnes, and *farre off*, *Ephes. 2. 13.* ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him the *ſecond Paſſeover*. Of this legall ordinance the *Hebrewes* ſay; ^b What is this journey *farre off*? *fifteene miles* without the wals of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt moneth, *fifteen miles* or more, when the Sun riſeth: lo, this is a journey *far off*; if leſſe than this, it is not a journey *farre off*, for he may come to *Jeruſalem* by after mid-day, though he go on foot, eaſily. The argument between the *Paſchall Lambe* and *Chriſt* ſtandeth thus.

Chriſt is our Paſſeover, 1 Cor. 5.

The Paſchall Lamb was,

Chriſt was,

1 One of the flock.

1 Perfect man, *Ioh. 1.*

2 Without blemiſh.

2 Without ſinne.

3 To be ſacrificed & roſted.

3 Suffered and died.

4 His bones being not broken.

4 They brake not his legs
Iohn 19. 33.

5 About the evening.

5 In the end of the world,
Heb. 9. 26.

6 Their door poſts were to bee ſprinkled with the blood.

6 The blood of Chriſt purgeth our conſciences.

7 That the puniſhing Angell might paſſe over them.

7 That ſinne and death might not prevaile againſt us.

8 It was eaten in their ſeverall families.

8 He is apolied by faith.

9 The whole Lamb.

9 According to all the Articles of the Creed.

10 Without

10 without leaven.

10. Without hypocricie
1 *Cor. 5.*

11 With bitter herbs.

11 With patience under
the Crosse.12 In haste, and in the
manner of travellers,12 With an earnest and
longing expectation of
life eternall.13 Only by the Circum-
cised.13 Only by the faithfull,
1 *Cor. 11.*

CHAP. V.

Of their *Pentecost*.

THis Feast was called πεντηκοστή, the *Pentecost*; which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day after the second of the Passeover*, which was the 16. of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πῆμα, the *Passeover*, the fifteenth ἡμέρη τῆς ἑορτῆς, the *feast of the Passeover*: or πρώτη τῆς πηγῆς, the *first of the Passeover*: the sixteenth was δευτέρα τῆς πηγῆς, the *second of the Passeover*, or the *morrow after the Passeover*, *Levit. 23. 11.* which is all one, as if it had beene said, the *morrow after the feast of the Passeover*; for in those feasts which consisted in many dayes, the *first* and the *last* were termed *Sabbaths*. Now these fifty dayes were in truth the appointed time of their harvest, their harvest being bounded; as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῆς πηγῆς, the *second of the Passeover*, the *end* was πεντηκοστή, the *fiftieth day after*, called the *Pentecost*. Upon the δευτέρα,

*a Seniores appel-
labant hunc di-
em, πρώτη ἡμέ-
ρα ἑορτῆς.
Lev. 23. 11.*

b Scalig. de-
mend. temp. lib. 6.

c ἡ τῶν ἁπλῶν
δ' ἡμερῶν ἑξήκοντα
πέντε ἡμέρας
πίστευ. Ioseph.
Antiq. l. 3. c. 10.

d Scalig. lib. 6.
de emend. temp.
pag. 260.

e Plin. l. 18. c. 18
allud ip'um con-
firmat Leo Afr
testis αὐτοῦ π'ος,
De script. Afr.
c. lib. 8. cap. 4.

then they offered a ^bsheaf of the first fruits of their har-
vest, *Levit. 23. 10.* Upon the Pentecost, then they of-
fered two wave-loaves, *Levit. 23. 17.* the sheaf being an
oblation offered in the name of the whole Congre-
gation, whereby all the after-fruits thoroughout the
Land were sanctified, ^c it being from thence after-
ward lawfull, and not before, to reape the corne, the
two loaves being not only an Eucharisticall oblation,
but also a token of the harvest finished and ended. In
the second place we are to know, that they did count
these fifty dayes, by numbring the *weekes* from the
sdvpa, whence it was called a *Feast of weekes*. The
manner how they counted the *weekes*, was according
to the number of the *Sabbaths* following the *sdvpa*.
Thus the first Sabbath following, they called *sdvpa πρῶ-
τον σαββατον*, the second, *sdvpa δευτέρου*, the third, *sdvpa τρι-
του*, &c. So that ^d all the *weekes* and *Sabbaths* during
the time of the Pentecost, as the first, second, third, and
fourth, &c. took their denomination from the *sdvpa*:
which observation giveth light to that of *S. Luke 16.*
1. where there is mention of a Sabbath termed *sdvpa
πρῶτον*, that is, the second first Sabbath, and by it is meant
the Sabbath next after the sixteenth of Nisan, which was
the *sdvpa*. Seeing that these fifty dayes did measure
out the time of their harvest, it will not be amisse to
observe the difference betwixt their harvest and
ours, which chiefly consisted in their anticipation of
time; for both the *Canaanites* and the *Ægyptians* be-
gan their harvest about the ^efirst of April, and it was
quite finished in May.

CHAP. VI.

The Feast of Tabernacles.

THe ^a *Greeke* word used to expresse this festivitie, properly signifieth the *making of Tabernacles*. The ^b *Hebrew* word a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven dayes (from the fifteenth of *Tisri*, untill the one and twentieth thereof) the people remained in *Tabernacles* and *boothes* made of boughes, in manner of Arbours or Bowers, yet so, that the first day of those seven, and the last, were after a more speciall manner to bee observed as *holy convocations*.

^a *Tanfen. Concord.* cap. 73.

Item Toller. in

Joan. 7.

σκηνοπηγία, ἡ ἑορτή

σκηνοπηγίας.

^b *מסכת סוכות*

בבבא, בלפסכת.

Chag, bafuccoth.

Concerning these boothes the *Iewes* write thus :

^d *Mosfet. Le-*

vit. 23.

^d They ought to be made in the open aire, not within doores, or under the shelter of a tree, they ought not to be covered with cloaths, nor to be made too close with the thicknesse of the boughes, but with such holes that the Sun and the Stars might be seene thorow them, and the raine likewise descended thorow them. In these they ought to dwell those seven dayes, as in their houses; they ought to furnish them with household stuffe, to lay un^rter them, and sleepe under them, only in rainy weather, then they had liberty to eat and sleep in their houses, untill the raine was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiahs* time they made their booths, some upon the rooffe of their houses (for their houses were made flat above,) *Dent. 22. 8.* Some in their

courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this festivity, saith, that these booths were made principally of ivy boughs, but the Scripture reckoneth up foure distinct kinds, *Levit.* 23. 40. which are thought to be, 1. The Citrine tree. 2. The Palme tree. 3. The Myrtle tree. 4. The Willow of the brooke. The Rabbins teach, that every man brought every morning his burden of the boughs of these foure trees, otherwise he fasted that day. And this burden they termed *Hosanna*: in allusion unto this the people cutting downe branches from the trees, and strewing them in the way when our Saviour did ride into *Ierusalem*, cried saying, *Hosanna* to the Son of David, *Mat.* 21. 9. *Plutarch* scoffing the Jews, compares this feast, with that drunken festival in the honour of *Bacchus*, in which the *Bacchides* ran up and downe with certaine javelings in their hands, wrapped about with ivy, called *Wissel*, and in this respect he termeth this feast of the Jews *Suprapicius*, A bearing about of these *Thyrsi*. That feast which the Athenians terme *Epinurus*, was not much unlike.

Moreover, on the next day after this feast, they compassed the Altar ^h seven times with Palme boughs in their hands, in the remembrance of the overthrow of *Iericho*: for which reason, or else because that Palme branches were the chiefe in the bundle, it was called *Dies Palmarum*, *Palme Feast*.

Concerning the reason of this feast: Some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the cloud, when they travelled thorow the wilderness, under the shadow of which they travelled, as under a safe booth or tent. *Onkelos* in his *Chaldee paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

^e *Plutarch Sym-*
pos. 4. Problem. 5.

^f *P. Fag. leuit.*
23.

^g *Elias Thisbit.*

^h *Hospius. de*
Orig. fest. cap. 7.
It. Munst. in Ca-
lendar. p. 150.

Hebrew readeth; That your posterity may know, that I have made the children of Israel to dwell in booths, *Levit.* 23.43. The Chaldee rendreth it, That your posterity may know, that I have made the children of Israel to dwell ¹ in the shadow of clouds ² Others think it was instituted as a solemne thanksgiving unto God for their vintage, which was gathered in at that time of the yeare, thence is it that they conceive those Psalmes of David, which are intituled *על חורחה* *pro torcularibus*, to have been composed for this Feast. Others speake more probably, who asigne the cause to be in memory of their fore-fathers dwelling in tents and Tabernacles; the text is cleare, *Levit.* 23.43.

The sacrifices which were offered these seven dayes, are prescribed, *Num.* 29. from the thirteenth verse to the thirty fourth, where we shall reade every day the like sacrifice, but onely with this difference, that upon the first day they offered *thirteene* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. ¹ The reason of which diminution, the Jews deliver to be thus: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there would bee a diminution of those Nations, untill all things were brought under the government of the *Messias*, who was the expectation and Hope of the *Gentiles*.

The two and twentieth of the moneth *Tisri*, was in truth a distinct feast, as appeareth, *Nehem.* 8. 18. but yet because this immediatly followed the feast of *Tabernacles*, it hath been alwayes counted the last day of that Feast. And not onely the *boughes*, but the
dayes

חמשה

עשר

k Theophylact.
Iohann. 5.

1 Hospinian de
Orig. hujus fest.

m Talmud, tract
de feflo Taber
nacularum, cap.
הכיל Vid.
Tremel. Ioh. 7. 37

n Buxtor. in ab
breuiatur. p. 253

o Tremel. Ioh. 7.
37. ex Talmud.

p Hofpinian. de
Orig. hujus fefli.
p. 24.

▪ *dayes* of this whole feast of Tabernacles were termed *Hofannoth*, from the usuall acclamations of the people, whiles they carried the *boughs* up and down. And this eighth day was called *Hofanna Rabba*, the great *Hofanna*, or the great day of the feast, *Iohn* 7. 37. Upon this day they did reade the last Section of the Law, and likewise began the first, lest they might otherwise seeme more joyfull in ending their sections, than willing to begin them. • Upon this day also, by the institution of the Prophet *Haggæus*, and *Zachary*, and such like *Propheticall* men, they did with great solemnity and joy, bring great store of water from the river *Shiloah*, to the Temple; where it being delivered unto the *Priests*, it was powred upon the Altar together with wine, and all the people sung that of the Prophet, *Esay* 12. 3. *With joy shall ye draw water out of the wels of saluation.* Our *Saviour* is thought to have alluded unto this, in that speech which he used on this very day. *Iohn* 7. 38. *He that beleeveth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that whereas God commanded the observation of this feast on the fifteenth of the seventh moneth *Tisri*: *Ieroboam*, that he might worke in the people a forgetfulnesse of the true worship of God, appointeth the celebration of a feast in the eighth moneth on the fifteenth day thereof, ^p which is thought to be this very feast of *Tabernacles*.

CHAP. VH.

Of the Feast of Trumpets, and their
New Moones.

FOR the understanding of the time when this Feast was to be observed, we must note the moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*, and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Levit. 23. 24.* But according to their *civill Computation* it was their *first moneth*, so that this feast may be termed their *New-years day*.

The first day of every moneth had its solemnities. *First*, when they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moone* nor *Sabbath day*, *2 Kings 4. 23.* *Secondly*, it was then unlawfull to buy and sell: When will the *New Moone* be gone, that we may sell corne? *Amos 8. 4.* *Thirdly*, they had then speciall sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moones*. First in respect of their sacrifices, in their *ordinary new Moons*, they offered (besides the daily sacrifice) *two bullocks, one ramme, seven lambs for burnt offerings*; with their meat and drink offerings, and a goat for a *sinne offering*, *Num. 28. 11. 15.* But at this *New Moone* which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one bullock, one ram, and seven lambs for burnt offerings*; and a Goat for a *sin offering*,

a Sheindler in
 voce 707.

Num. 29. 1. 6. Secondly, in other New Moons they blowed no Trumpets: In this they blowed ^a from the Sun-rising till night: whence we learne what new Moone it is that David speaketh of, *Psal. 81. 3.* Blow the Trumpet in the new Moone, in the time appointed at our feast day.

The reason in generall of this blowing and great noise of Trumpets, I take to have beene to make their New yeares day the more remarkable, because from it all their deeds and contracts bore date, and their Sabbaticall yeares and Inbibles were counted thence: but why it should bee made remarkable by the sound of Trumpets, or Cornets, there are three conjectures.

b P. 1. 4. Levit.
 23.

First, the ^b Hebrewes think it was done in memory of *Jaac* his deliverance, and that they did therefore sound Rams hornes, because a Ram was sacrificed in stead of him. Secondly, ^c Basil is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount *Sinai* with blowing of Trumpets. Thirdly, others think it was to put them in remembrance of the resurrection, which shall be with the sound of Trumpets, He shall send his Angels with a great sound of a Trumpet, *Mat. 24. 31.*

c Equil. in *Psal.*
 80.

There are ^d three things considerable in New Moones. First, *conjunction*, the conjunction of the Moone with the Sunne. Secondly, *waxing*, the waxing of the Moone. Thirdly, *prime*, the prime of the Moone. In the first it was quite dark: in the second it did open it selfe to receive the Sunne-beames: In the last it did appeare, *corniculata*, horned.

d Scalig. de e-
 mend. temp. pag.
 26. It. pag. 105.

Because in all these three degrees of the change there was a kinde of mutuall participation both of the old and new Moone; ^e Hence the Jewes observe two dayes, namely, the last of every Moneth, and the

e Holpin. de O-
 rig. fest. 2. 4. p. 15
 Eadem ratio ve-
 nit etiam in illis
 mensibus qui
 constant 29. die-
 bus.

first

first day of the next following. Now because the thirtieth was the last in their longest moneths; Hence Horace calleth these last daies, *Tricesima Sabbata*: The first dayes they termed, *Neomenias*, new Moones.

For certaine reasons the *Jewes* used a kinde of change or translation of dayes, which translation, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their yeere, or their first day in their moneth *Tifri*, and he that shall diligently calculate these changes, shall finde that all other translations depended on this first.

Translation of dayes was^e threefold. First, *Lunary*: Secondly, *Politick*. Thirdly, *Mixt*.

f Scalig. de emend. scemp. l. 1. p. 85.

The reason of *Lunary* translation, was, that they might not observe the Feast of the *New Moone*, untill the old were quite overpast. For the understanding of this, note these three rules.

First, the *Hebrewes* counted their holy dayes from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noone, were just eightene houres.

Secondly, alwayes before the *new Moone*, there is a conjunction betweene the *Sunne* and the *Moone*, during this conjunction she is called *Luna silens*, by reason of her darknesse, and all this time there is a participation of the *old Moone*.

Thirdly, when the conjunction was over-past before noone-tide, namely, in any of those first 18. houres, then the *new Moone* was celebrated the same day. But if it continued but one minute after twelve of the clock at noone, then the feast was translated to the day following, because otherwise they should begin their holyday in the time of the old Moone.

g Maffier. Calend. Heb. p. 46.

And this translation they noted with this abbreviation \aleph , that is, 18. because of those 18. *houres* which occasioned it.

The reason of *Politick translation*, was, that two *Sabbaths* or feast dayes might not immediately follow each other, ^h because, say they, it was unlawfull those two dayes, to dresse meat, or bury the dead, and it was likewise inconvenient to keep meat dressed, or the dead unburied two dayes. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be avoided.

^h Musf. Calend.
p. 139.

First, when the *Passcover*, or the fifteenth day of *Nisan* fell on *Saturday*, for then the *Pentecost* must needs fall on *Sunday*.

Secondly, when the *Passcover* fell on *Sunday*, for then their *Passcover* immediately followed their *weekly Sabbath*.

ⁱ Hospinian. de
Orig. fest. p. 6.

The first ⁱ Author of this *Politick translation* was a certaine chiefe man amongst them, named *Elexar*, three hundred and fifty yeares before *Christ* his *Nativity*.

The severall species or kinds of *Politick translation* were five. The first, \aleph *Adn*. The second, \aleph *Badn*. The third, \aleph *Gabaz*. The fourth, \aleph *Zabad*. The fifth, \aleph *Agu*. For the understanding of these abbreviatures, we must know that in these made words the letters only stand for numbers, and are applied to the seven dayes of the week thus, \aleph 1. *Sunday*. \aleph 2. *Munday*. \aleph 3. *Tuesday*. \aleph 4. *Wednesday*. \aleph 5. *Thursday*. \aleph 6. *Friday*. \aleph 7. *Saturday*: which was the *sevens Sabbath*.

^a *Adn*.

Their rules touching *Politick translation* stood thus. ^a First, that neither their *New yeares day*, which was the first of the moneth *Tisri*; neither
their

their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The ^b second rule, was, that the *Passover* should ^{b Badi} not be observed on *Badu*; that is, on *Munday*, *Wednesday*, or *Friday*.

The ^c third rule is, that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. ^{c Gahaz}

The ^d fourth rule, is, that the *Feast of Purim*, or ^{d Zabad} casting lots, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

The ^e fifth rule, is, that the *Feast of Expiation* was ^{e Agn} not observed on *Agn*; that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of days. And the *Translation* occasioned by this mixture or meeting of both these two, is two-fold. First, *Simple*: And secondly, *Double*.

Simple translation, is, when the *Feast* is translated to

the next day following. For examples sake, If the *Moone* changed after noone tide on *Sunday*, here the *Feast* must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eightene houres*; the second, *Politick*, because the rule *Adn* forbids *Sunday* to be kept; notwithstanding in as much as the very next day, namely *Munday*, was observed; I terme this translation *simple*. Of this sort was that translation which they called *Batu Takphat*.

f *Batu takphat*.

בטו תקפט ¹ *Batu Takphat*, is a word invented for help of memory, each letter is a numerall, and may be thus resolved, **ב 1. ט 1. ק 5. פ 8. ט 9.** 589. The meaning is, that in the yeare following *Annum Embolymennum* (wherein one whole moneth was ingrafted) if the point of the change hapned upon the second day of the week, that is, *Munday*, not before the fifteenth houre and the 589. moment, the *Feast* of the *New Moone* was translated unto *Tuesday*. How both the *Lunary* and the *Politick* translation work in this change, read *Scaliger. de emend. lib. 2. pag. 87.*

Double translation, is when the *Feast* is translated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen upon *Saturday*, here if the *Moone* hath not over-past her conjunction before the afternoone, *Lunary translation* removeth this *Feast* till *Sunday*, because of **ה** that is, the *eightene houres*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adn*, forbidding *Sunday*. Of this sort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numerall, and it may be thus resolved, **ג 3. ט 9. ר 7. ד 4.** 3974. The meaning thereof is thus: In their common yeare (when an whole moneth is not inserted) if the point of the chang happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth houre, and the 204. moment of an houre, then the *New Moone* shall be translated to *Thursday*.

Note in the last place, ¹ that 1080. moments make an houre.

*h. Musf. Calend.
Pag. 45.*

The *Feast of Tabernacles* was observed in the moneth *Tifri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adn.* The *Passover* was observed in the moneth *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badn.* If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus, All the *After Translation* depended upon the *first translation* of the *first New Moone in Tifri*, but that could not be so changed as to prevent all concurrence of two *Feasts*, and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the yeare, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customes of the *Jewes*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* ¹ holds, that he kept a *Passover* by himselfe with his *Disciples*, on the thirteenth day of the moneth, when unleavened bread was not yet to be used; and thence they do both use and urge a necessity ² of leavened bread in the *Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelicall History*. Secondly, because it plainly maketh *Christ* to be a trans-

*1 Epiph. l. 2. Tom.
1. cap. 51. pa. 147.
in Vision formen-
tati panis in coe-
na Jo.onica Ec-
clesia Romana
olim non dam-
navit. Casaubon.
exercit. 16. p.
465.*

gressor,

n Münster. in
Matth. cap. 26.

Joseph. Scalig.
de emend. temp.
lib. 6. p. 266.

gressor, not a fulfiller of the Law. * Others say, that because that year their *Passover* fell on *Friday*; hence the *Feast* was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jewes* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. ° Lastly, others more probably hold, that both *Christ* and the *Jewes* did eat the *Passover* the same day and houre, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jewes*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried, *There layed they Iesus, because of the Jewes preparation, Iohn 19. 24.*

For reconciling the *Evangelists* in this point wee must note these particulars which are more at large proved in the *Chapter of the Passover*. 1. The *fourteenth* day of the moneth, on which the *Paschall Lamb* was eaten, was called the *first day of unleavened bread*, the *Feast of unleavened bread* drew neare, which is called the *Passover, Luke 22. 1.*

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the first moneth is the *Passover* of the Lord, and in the *fifteenth* day of this moneth is the *Feast, Numb. 28. 16. 17.* Some of them thought, because *Indas* had the bag, that *Iesus* had said unto him, Buy those things that we have need of against the *Feast, Ioh. 13. 29.*

The *sheepe and Bullocks* offered upon this day, are called the *Passover, Dent. 16. 2.* And of this we are to understand *Saint Iohn 18. 28.* They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Pasceover*. So that this eating of the *Pasceover* is not understood of the *Paschall Lambe*. But some may question how they should have been defiled by entering into the common hall? The answer is, that upon *Holy dayes*, which they terme *dayes of preparation*, they held it unlawfull for their *Judges to sit on life & death*. Hence it is, that they brought *Iesus* to *Pilate* the *Roman Deputie*. Secondly, they with-drew themselves out of the common hall. Thirdly, for this reason they said, *It is not lawfull for us to put any man to death, Ioh. 18. 31.* that is, upon this, or such like day; for though their high Court of *Samedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that the word of *Iesus* might be fulfilled, which he spake signifying what death he should die, *Verf. 32.* Which text intimateth, that that unlawfulness was urged by the speciall providence of God, that he might be *crucified*, being judged by *Pilate*: for if the *Jewes* had judged, they used no such kinde of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Acts 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own law, the chiefe Captaine *Lysias* with violence took him out of their hands, *Acts 24.* Which argueth, that all power in causes capitall was not taken from them: But of this see the *Chapter of their capitall punishments.*

ביום הזה
נפשו
יוני
לא עיב
שבתו
זכר יי
סרב

Moses ben Ma-
mon, lib. vi. l. ad.
c. Samedrim. Sect.
17.
q. August. 17. ad.
114 in Ioan. 11.
hunc locum ex-
ponit et etiam Cy-
ril. lib. 12. in Io-
an. cap. 6. Chrys-
tom. 12. in Ioan.
Beda in cap. 18.
Ioan.

CHAP. VIII.

The Feast of Expiation.

VPon the tenth day of the moneth *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit.*

13. It was called the *feast of Expiation*, because the *High Priest* did then confesse unto *God*, both his own sinnes, and the sins of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People and the Priest*, or the *Priest alone*. These which concerned the *people and the Priest*, consisted in the afflicting of their soules by *fasting*. Whence this feast was also called, ^a *Dies Ieiunii*, the *fasting day*, *Ier.* 36.6. Which serveth for the understanding of that, *Acts* 27.9. *Sailing was now dangerous because the feast was already past; that is, the Feast of Expiation was now past, and winter was at hand.*

Those *Ceremonies* which concerned the *Priest alone*, were two; *First*, then the *High Priest* entred into the *Holiest of Holies*, which was peculiar unto this day. *Secondly*, he being about to sacrifice for himselfe and his house, he took unto him a *young Bullock* for a *sin offering*, and a *Ram* for a *burnt offering*, putting on his *Priestly robes*: after he had washed himselfe in water, he took of the *Congregation* two *he-goats* for a *sin offering*, and a *Ram* for a *burnt offering*. The two *he-goats* he presented before the *Lord* at the doore of the *Tabernacle*, casting lots which of them should

^a *Ioseph. de bel. Iud. pag. 43.*

should be sacrificed, which let *scape alive*. This last was termed the ^b *scape Goat*, because the other being slaine, this was sent *alive* into the wilderness. The Greek Interpreters call this Goat ἀπομάρτυρ, *Malorum depulsores*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *Scape-goat* carried away the *sinnes* of the people into the Wilderness, hee likewise carried away all those *evils*, which belonged unto those *sins*. And for the securing the people in this point, the Lord commanded the *High Priest* to confesse in the name of all the people, and to disburden the *sinnes* of the whole Congregation upon the head of the *Scape-goat*. The forme of *Confession*, according to the relation of the *Hebrew Doctors*, was this: ^c O Lord, thy people, the house of Israel, they have sinned, they have done wickedly, they have transgressed before thee, I beseech thee now, O Lord, pardon the *sinners*, *iniquities*, and *transgressions*, with which the people, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: that in that day hee shall make attonement for you, that he might cleanse you, and that you might be cleane from all your *iniquities* before the Lord.

The *moderne Jewes* now (because there can be no proper sacrifice, the Temple of *Ierusalem* being destroyed) the men they take a *white Cock* on this day; the women an *Hen*. ^d This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*, acknowledging themselves worthy of death; and then they cast the *intrals* upon the top of the house, that some *Raven* or *Crow* might carry both them,

אֲשֶׁר יִשְׁלַח
גִּזְרָא (al, ex
17 Gnet, capra.
& אֵיל
Ail, avis.
R.D. Kimchi in
radio.

P. Fag. Lev. 16

d Baxterf. Synag.
mag. cap. 20.

* גֶּבֶר

and together with them, their sins into the wilderness. And lest they might seeme to be mad without reason, they assigne the cause why they make choice of a Cock, at this time, to be this. This word * *Gebher* in the holy language signifieth a man, in their *Talmud* it signifieth a Cock. Now, say they, the justice of God requires, that as *Gebher* sinned, so *Gebher* should make satisfaction. From this feast of expiation it is probable, that the *Grecians* used a yearly Expiation of their Cities, which was performed on this manner: Certaine condemned persons were brought forth with garlands upon their heads in manner of sacrifices, these they would tumble from some steep place into the Sea, offering them up to *Neptune*, * using this forme of words, *καὶ ἡμεῖς ὑπὲρ σοῦ, Sis pro nobis peripsēma: Be thou a reconciliation or propitiation for us.* The like kinde of expiation was used among them in time of any pestilence, or contagious infection; for the removall of such diseases, they then sacrificed certaine men unto their Gods, * such men they termed *καθάρματα*. These two words are used by the *Apostle* 1. *Cor.* 4. 13. and they are translated *filth* and *off-scouring*: we are made as the *filth* of the world, and as the *off-scouring* of all things. The words signifie properly the *filth* or dirt scraped off mens shooes, or from the pavement of the ground: But in *Eudæus* his opinion, the *Apostle* had allusion unto those kindes of expiations in use among the *Heathens*. As if he had said: We are as despicable and as odious in the sight of the people, as much loaded with the revilings and curfings of the multitude, as those condemned persons, who were offered up by way of publick expiation.

Now

c *Suidas* in voce
καὶ ἡμεῖς.

* *καθάρματα*
ἐλίσσαντο οἱ ὀνό-
ματα, καὶ ἡμεῖς
τινὲς, ἢ τινὲς
ἰτίαν ἵκανοι
ὑπομένειν τῆς
ῥαυτῆς, *Petus*
Scholast. in *A-*
ristophan. Plut.
p. 48. *
1 *Eudæus* annot.
reliq. in *Pan-*
dect. De *paenis*,
p. 334.

Now seeing at this feast principally the *High Priest* was a *type of Christ*, it will not be amiss to note the agreement betweene the *type* and the *truth*.

Aaron.

Christ.

- | | |
|--|---|
| 1. The <i>High Priest</i> went into the <i>Holiest of all</i> , <i>Levit. 16. 3.</i> | 1. <i>Christ</i> our <i>High Priest</i> went into the <i>Holy place</i> , namely the <i>Heavens</i> , <i>Hebr. 9. 12.</i> |
| 2. He went once a yeare, <i>Exod. 30. 10.</i> | 2. He entred once. <i>Hebr. 9. 12.</i> |
| 3. He with the blood of Goats and Calves, <i>Heb. 9. 12.</i> | 3. He by his own blood, <i>Heb. 9. 12.</i> |
| 4. He alone, <i>Hebr. 9.</i> | 4. He alone hath troden the wine-press, <i>Isay 63. 3.</i> |
| 5. He cloathed with his Priestly robes, <i>Lev. 16. 4.</i> | 5. He ordained and sealed to this office, by his Father from all eternity. |
| 6. He tooke two Goats, <i>Levit. 16.</i> | 6. He tooke two natures: the <i>impassibility</i> of his <i>God-head</i> was shadowed by the <i>Scape-goat</i> : his <i>sufferings</i> in his <i>Man-hood</i> , by the <i>goat</i> that was <i>sacrificed</i> , <i>Theod. 2. n. 12. in Lev.</i> |
| 7. The <i>Goat</i> did beare the peoples iniquities. | 7. <i>Christ</i> was made sinne for us, <i>2 Cor. 5. 22.</i> |

CHAP. IX.

*The Sabbaticall yeare, or Seventh
yeares rest.*

AS every seventh day was a *Sabbath day*, so every seventh year was a *Sabbaticall yeare*, *Levit.* 25. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbaticall yeare* was to signifie, that both they and their land was the *Lords*.

The observation of this feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called ^a *Scabbath Haaretz*, the *Sabbath of the Land*, *Levit.* 25. 6. *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called ^b *Shemita laibova*, *The Lords release*, *Dent.* 15. 2.

Seeing they were that yeare forbid to till their ground, here question might be made what they should eat then in the time of this intermission?

Answ. *I will command my blessing upon you in the sixth yeare, and it shall bring forth fruit for three yeares, Levit.* 25. 20, 21. saith the Lord.

Seeing every seventh yeare, debts according to Gods command were to be remitted, some might demand whether this might not much endamage their estates if they did lend? or harden their hearts not to lend?

Answ. It could not endamage their estates, for it is a most infallible *Maxime*: *No man is a loser by serving*

שבת
הארץ

שמיטה
ליהוה

ving God. Whence the *Hebrewes* themselves interpret this to be rather *Mandatum probationis*. A command of triall, such as *Abrahams* offering up of *Isaac* was, which God commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you, Dent. 15. 4.* * That is, saith he, as if the Lord had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy brother, will be needlesse. If all Israel, or the greater part obey the voice of God, then there shall bee no poore amongst you, to whom it shall bee needfull for thee to lend: yea all of you shall be able to lend to many nations.*

*Aben Ezra,
Dent. 15. 4.*

The reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather even on that yeare for the maintenance of himselfe and his family, *Lev. 25. 6.* yet he was neither to sow his field, thereby to make his harvest the greater; nor to hedge his field, or locke up his corne-yard; thereby to enjoy the propriety, but to let all be common, and every mans hand equall in every place. *Secondly*, they were hereby put in minde of that happy estate which *Adam* enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that everlasting Sabbath which we expect in the heavens. ^d And some conjecture this to be the ground of *Rabbi Elias* his opinion, * that the world should continue for six thousand yeares, but the seventh thousand should be the great Sabbathall yeare. The six thousand yeares answered the six working-

d *Mid. Hospinian.*
de orig. hujus fe-
sti.
e *Talmud. i. 91*
Samudrin c. Hcl.

אלפי
תורה
אלמיתורה
ב אלפי
ימות
המשית

Duo millia in-
nitatis, duo mil-
lia dierum Mes-
sie. Talmud in
Sanedrin, c.
Helel.

working-dayes of the week, the seventh answered our Sabbath, according to that, A thousand yeares are but as one day with the Lord, 2 Pet. 3. 8. Elias his words are these; Six thousand yeares the world shall bee, and againe it shall bee destroyed: 6 Two thousand shall bee void, two thousand under the Law, and two thousand under the Messias. The substance of this prophecy howsoever we reject as too curious, yet seeing that a Jew spake it, it may serve to prove against them; First That the Messias is already come: Secondly, That Moses his Law ceased at his comming.

CHAP. X.

Of their Jubilee.

THIS is the last festivall which God commanded the *Jewes*; it was celebrated every fiftieth year. It is commanded, Lev. 25. 8. Thou shalt number seven *Sabbaths* of yeares unto thee, &c. The English word *Jubilee* is derived from the Hebrew יובל *Iobel*, signifying a *Ram*; it signifieth also a *Rams borne*. Seven *Priests* shall beare before the *Ark* seven *Trumpets* of *Rams hornes*, Iosb. 6. 4. where the word *Iobelim* is used, and is expounded by the *Chaldee Paraphrast*, *Rams hornes*. *Marbachius* is of opinion, that this yeare was called their *Jubilee*, from *Jubal*, the first inventor of muscall instruments, of whom we reade, Gen. 4. 21. *Jubal* was the Father of all such as handle the *Harpe* and *Organ*: Other Authors deliver other reasons of the name; but it is most probable that this yeare was termed the year of *Jubilee*, from *Jobelim*, the *Rammes hornes* then sounded. There were five maine uses of this Feast.

c Marbach. in
Levit. 25.

First,

First, for the generall release of Servants, *Secondly*, for the restoring of lands and tenements unto their first owners who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserved, because lands returned unto their owners in their proper Tribe, and servants to their own Families. ^d *Fourthly*, some are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Lustra*; the *Christians* by their *Indictions*: So the *Jewes* by their *Iubilees*. Lastly, it did mystically shadow forth that spirituall *Iubilee*, which *Christians* enjoy under *Christ*, by whose blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our sinnes (and this was haply signified by the *Israelites* re-entry upon their lands formerly sold) but also the sound of the *Gospell* which was in this Feast typed out unto us by the noise of *Trumpets*, is gone thorowout the world. And thus the Lord God hath blowne the *Trumpet*, as *Zacharies* phrase is, *Zachary* 9. 14. But neither this release of servants, nor restoring of lands, was ^e untill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of *Trumpets*, or *Rammes* hornes; the nine first dayes of this moneth the servants feasted and made merry, and wore garlands in token of their liberty approaching.

d *Hospius. de*
Orig. fest. c. 9.

e *Moses & Egyptus*
in halacha
Sehem. Veibel.
c. 10.

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

Pur is a Persian word; and signifieth a lot, whence this Feast of lots is called *Purim*, (i.) κληρωτήριος *A lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Esther* 9. 21. It was instituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two dayes they read the History of *Esther*, in their *Synagogues*, and as often as they heare mention of *Haman*, * they do with their fists and hammers beat upon the benches and bords, as if they did knock upon *Hamans* head.

a Hospin. de fest.
fol. 33. ex Anto-
nio Margaritis
in lib. de ceremo-
niis Iudeorum.
b Εγκαίνια
ἱερῶν καὶ ἡ
ἐκείνων ἡδὴ τῶν
Suidas.

The Feast of Dedication, is termed in the New Testament, Εγκαίνια ^b a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the Old Testament; The Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly festivall, was the consecration of the Altar appointed by *Judas Maccabeus* to be observed from yeare to yeare, for the space of eight dayes, from the five and twentieth of the moneth *Cassew*, which answereth in part to

to our *December*. 1 *Macab.* 4. 59. Of this *Saint Iohn* speaketh, and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Ierusalem, the Feast of the Dedication, and it was winter, Iohn* 10. 22, &c.

The reason of this Feast, was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyrannie of *Antiochus*, and the *Idolatry* which he had forced upon them, setting up the *Idoll of Iupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two Feasts are of *humane institution*, and others might be added unto them, but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.



THE FOURTH BOOKE Of their Idolatrie.

CHAP. I.

The beginnings of Idolatry.

THe infinitenesse of *Gods* Majestie farre transcendeth the capacity of created natures, & if we consult not with *Gods* own Oracles, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the creature in stead of the *Creator*, and when he hath multiplied the number of his *gods*, according to the number of the *Starres* in Heaven, and creeping things on earth, yet still his heart will be doubtfull, whether he hath worshipped the true *God*, nay whether the true *God* be not utterly unknowne. For this reason the mariners in *Jonahs* Ship cried every man unto his *god*, *Jonah* 1.5. Every man to his owne *god*, and lest they might all mistake the true *God*, they awaken *Jonah* to call upon his *God*. This uncertainty attending
Idolatry,

Idolatrie, caused the *Heathens* to close their petitions with that generall, *Dii Deaque omnes*. ^b The *Arabi-ans* perceiving the unsufficiency of their *knowne* gods, dedicated their Altars, *Ignoto Deo*, To the *unknowne* God. At *Athens*, Saint Paul found an Altar with the same inscription, *Act* 17. 23. Hence other neighbour countries were wont to sweare ^c by him that was *unknowne* at *Athens*. From this doubt and distrust among the *Athenians*, what God was? and who hee was? sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the *God-head*, betweene I know not what compires and equals, so that they had other Altars mentioning a plurality of gods: ^d the inscription being *ἄνῳ ἀγνώστῳ*, The Altar of the *unknowne* Gods; yea the compleat and intire inscription of that Altar which Saint Paul saw, is thought to have been thus, ^e To the Gods of Asia, Europe, and Africa, to the *unknowne* and *strange* God. Which observation implieth their practice to have symbolized with other *Heathens* in that forementioned closure; *Dii Deaque omnes*, O all ye Gods and Goddesse helpe. This distrust I think to be the chiefe reason why they worshipped the *unknowne* God; though I deny not but the Altars might beare this title, to conceale the name of their *Tutelar* God; unto whose protection they had committed themselves, ^f because the *Heathen* people generally conceited, that if the gods name, to whom they dedicated a Citie, were knowne, then the enemies might by some magicall incantation or charme, call him forth, and cause him to forsake the Citie: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other Nations fettered and chained their gods, that they

^b Gyrald. Syn-
tagm. 17.

^c Νῆ τὸν ἐν Ἀθῆ-
ναις ἀγνώ-
στῳ. Lucian. in
Philopatride.

^d Pausanias in
Atticis.

^e Θεοῖς Ἀσίας,
Ἑυρώπης, καὶ
Ἀφρικής, τοῦ
ἀγνώστου καὶ
ἐξω-
τῆς Θεοῦ.
Apol. 17.
23. St. Hieron.
Tit. 1. 12.

^f Alex. ab. Alex.
lib. 6. cap. 4. Ty-
raquel. in illum
locum.

^g Macrob. Sa-
tur. 1. 3. cap. 9.

might

might not depart. Again, it might be done in imitation of the *Jewes*, who about the time of our *Saviour* his incarnation, held it unlawfull to pronounce that essentiall name of *God*, *Iehovah*, and in stead thereof would reade *Adonai*. The occasion of this concealement of the name *Iehovah*, I take to have beene originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learn'd frō that Name to denominate their *Idols*, ^h *Ioue*, ^l *Iaob*, ^l *Iaob*, &c. Hence afterward the forbearing the name became superstitious, and so far prevailed, that they corrupted the text for the defence thereof, *Exod.* 3. 15. This is my Name **יהוה** *legmolam*, for ever: ⁱ they read **יהוה** *legnalam*, to be concealed. Though I deny not but that name was alwayes in some sense ineffable: namely, as ^k *Plinie* saith, the names of the *African* people and Townes were ineffable, that is, such as other languages could not expresse without circumlocutions.

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Iehovah*: so the Originall of many other ensuing kindes of *Idolatry*, proceeded at first from a misconstruction of Scripture. They having learned by tradition, that the *Sunne*, *Moone*, and *Starres*, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbols*, or representative signes of those greater and more glorious lights; for this reason the *Chaldeans* worship fire: **אֵל**, and *Vr*, of the *Chaldeans*, mentioned,

^h Vid. *Macrob.*
Satur. lib. 1. c. 18
Is. Irenaeum, lib.
2. cap. ult. Item
Orig. contra
Cels. lib. 6 fol. 76.
col. 3.
ⁱ Vid. *P. Galatin. lib. 2. cap. 10.*

^k *Plin. in Pro-*
em. lib. 5. Hist.
Natur.

ned, *Gen. 11.* which signifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur*, be applied to some chiefe City, from the name of the *Idoll*. Yea, the *god of Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits received from them, for which reason the *sea*, the *winds*, the *aire*, the *earth*, and *fruits* of the *earth*, became *deified*. At last, *well-deserving men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onion*, were reputed *gods*.

CHAP. II.

*Of Moloch, Adram-Melech, Anam-Melech, Baal, The
Tabernacle of Molech, Chinn, Remphan,
Horses consecrated to the Sunne,
Thamuz.*

OF the *Idol Moloch* we reade in divers places of Scripture, *1 Kings 11.* *2 King. 23. 10.* *Levit. 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes, *Milcom*. He was the reputed *god*, not only of the *Ammonites*, but of the *Moaabites* also. He had his name from מלך *Malac*, signifying to rule or reigne. The *Seventy Elders* translate him, ἀρχιεραστής, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their children in fire.

n *Levit. in Act.*
7. ex *Oeumen.*

I take *Moloch* and *Baal* to be one & the same *Idoll*, they were both names of supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Molech*, a *King*

King or Prince. They had both the same manner of sacrifice, they burnt their sonnes for burnt offerings unto *Baal* likewise, *Ier.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benbinnom*, to cause their sonnes and their daughters to passe thorow the fire unto *Moloch*, *Ierem.* 32. 35. In which text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explaine *Baal*, in the beginning thereof.

Some think them to be different, because the *Planet Iupiter* was worshipped under the name of *Baal*; but the *Planet Saturne* is probably thought to have beene worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called *Iupiter*, sometimes *Saturne*; and concerning *Baal*, this is evident: hence *Iupiter* was called by the *Phenicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Iupiter Olympicus*, the Lord of heaven: For *Baal* signifieth Lord, and *Shamaim*, heaven. And what is this Lord of Heaven in the theology of the *Heathens*, other than the *Sun*? who may as well be stiled the *King of Heaven*, as the *Moone* the *Queene*. Yea *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely the *Sun*, *Iupiter*, and *Baal-samen*.

Concerning *Saturne*, it is apparant that the *Sunne* was worshipped under his name; But I finde some Expositors to interpret *Moloch* to be *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally & more probably thought that

b *August. super judic. qu. 16. Vi- de sic Eusebium de prepar. lib. 1. cap. 7.*

c *Plato apud Macrobi. Satyr. lib. 1. cap. 23. ubi mundus è citatur è Limco Platonis, quod est in Phaedro.*

d *Assyrios Saturnum (quoniam et Solem dicunt) Iunonemque cohesse Constat. Servius in Æneid. 1.*

e מלך, Moloch dicitur volum quasi מלך Malach, (i.) Angelus, Nunci- cius. Proinde interpretantur Moloch Mercurium Deorum nunciū. f *R. Levi. Levit. 18. 21.*

that he was *Saturne*, because as to *Moloch*, so to *Saturne*, the *Heathen* people did sacrifice their ^e *Sonnes* and *Daughters*. Secondly, *Saturnes* Image differed not much from *Molochs*. Of *Saturnes* thus we read, ^e *It was made of Brasse wonderfull for its greatnesse, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You shall read in a manner the same description of *Moloch*. *Ialkut* commenting on *Ieremy*, writeth thus; ^g *Though all other houses of Idolatry were in Ierusalem, yet Moloch was without Ierusalem, in a place a part. How was he made? Hee was an Image of brasse; He had seven chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow; and every man severally entred, according to his offering. After what manner? Whosoever offered a fowle, went into the first Chappell; he that offered a sheepe, into the second; a lambe, into the third; a calfe, into the fourth; a bullock, into the fifth; an oxen into the sixth; and whosoever offered his son, into the seventh. Thus Moloch and Saturne agree: First, in their sacrifice: Secondly, in the forme of their Images. Now these seven chappels built for Moloch, may well resemble those ^k *seven gates* with which the *Persian* honoured the *Sun*; and as the *seven gates* did, so might the *seven chappels* mystically expresse the *seven Planets*, whereof the *Sun* was *Moloch*. (i.) the *King and Prince*. When they sacrificed their *sonnes* unto this *Jdell*, they did beat upon *tabrets* and *drummes*, that the cry of the childe might not be heard by the father. Thereupon was the place called *תופת* *Tophet*, from *תפ* signifying a *Drumme*, as likewise from the cry of the chil-*

^e *Macrob. Saturn. lib. 1. cap. 7. f Euseb. de prep. ev. l. 4. c. 7.*

^g *Ialkut. Ierem. 7 fol. 97. column. 1.*

^k *Orig. contra Celsum. lib. 6. fol. 74. col. 4. It. Gyrard. in Decorum Syntag. 7. p. 123.*

dren it was called *Gebenna*, נֶגַע signifying a valley, and נֶחֱם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its originall from this fire, where-with the children were burnt unto *Moloch*? I answer, that in this phrase ther was not respect only unto this fire; though by the bitter cries and ejulations of poor infants, the remorselesse torments to hell might be shadowed, yet the perpetuity and everlastingnesse of hellish paines, I take to be signified herein, by allusion unto that ¹ other fire kept continually burning for the consuming of dead carcases, and the filth brought out of *Jerusalem*. For *Gebenna* was reputed a contemptible place without the Citie, in the which they burnt, by means of a fire continually preserved there, the carcases, filth, and garbidge of the Citie. The ² *Kabbalists* treating of *Gebenna* in this metaphoricall sense, as it is applyed to the pains of hell, do distinguish of it, saying, That there is *Gebenna superior*, & *inferior*: by the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand the *paines of the soule in the world to come*. ³ They say likewise that there are *Septem Gehennæ mansiones*, *Seven degrees or mansion places in Gehenna*. 1 *Infernus*. 2 *Perditio*. 3 *Profundum*. 4 *Taciturnitas*. 5 *Vmbra mortis*. 6 *Terra inferior*. 7 *Terra sitiens*. Of these *seven receptacles*, he that will mis-spend his time may reade according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to *Moloch*, passing in the midst of two fires in signe of their consecration? It is probable, that both were in use. First, the Scripture

1 D. Kimchi.
Psal. 27. 13.

m Capnio de
Kabala, p. 644.

n P. Galatinus
lib. 12. cap. 6.

ture speaketh of both. Secondly, the Hebrew Doctors shew the manner of both. That they were *Burnt*, *Talkut* expressly teacheth, and with him ° others accord, saying, That *Molech* is the name of an image, and the wise men of blessed memory interpret *Molech* to bee an universall name, denoting any whom they made to rule over them; and it is agreed upon, that this is the abomination of the sons of Ammon, and this phrase to cause to passe thorow, is as much as to burne.

o Aben Ezra.
Lev. 18. 21.

Others say, This Idols name was *Molech*, and p this was his worship: That he (namely the Father) delivered his Sonne unto the Priests, and they made two great fires; and they made his Sonne passe on his feet betweene both these fires.

p Rabbi Solomon
Lev. 18. 21

Notwithstanding, we must not think that there were no other oblations unto *Molech* besides sacrificing of children: For what use then served those other six Chappels? No, I take this oblation of children, not to have beene forced on them by any superstitious law, or tradition, binding them thereunto; but to have beene reputed a work more meritorious, because it was meerely voluntary. This I note, because otherwise there were an apparant difference betweene *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a bullock in that contention betweene them and *Eliab*, 1 Kings 18. Bullocks, and Calves, and Lambes, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not alwayes altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh which custome, whence it had its originall, I finde not: only we find the like to have beene practised by the Heathenish Priests in their sacrifices to *Bellona*: q Tertullian touch-

q Tert. Apol. c. 9.

† Lactant. p. 40.

eth it; but † *Lactantius* treating of *Bellona* and her *Priests*, speaketh more cleerely, saying, they sacrificed not with any other mans blood, but with their own, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped up and downe like mad men. Who would not take these *Bellonites* to be the very *Baalites* spoken of, 1 Kings 18. They leapt upon the Altar which was made ——— and cut themselves as their manner was, with knives and lancers, till the blood gushed out upon them.

† Solomon. 1st.
1st. 7. 31.

That the opinion of pleasing God by sacrificing their children sprang from *Abrahams* offering of *Isaak* seemeth very probable, and is intimated by *R. Solomon*, who bringeth in God speaking concerning *Molech* after this manner: I never commanded that they should offer up their sonnes for an oblation, and I never spake it unto any of my Prophets, † and when I spake to *Abraham* to sacrifice his sonne, it entred not into my heart that he should sacrifice him, but to make knowne his righteousnessse. Yea, † *Porphyry* treating of *Saturne*, (who seemeth to have beene this very *Molech*) saith that the *Phenicians* called him *Israel*, and that he had by *Anobreth* one only sonne called *Iend* in the *Phenician* language, (no doubt from the *Hebrew* *Iechid*, signifying an only begotten, and applyed to *Isaak*, Gen. 22. 2.) which he offered upon an altar purposely prepared. Who seeth not the history of *Abraham* and *Sarah* under the names of *Israel* and *Anobreth*? and the immolation of *Isaak* under the name of *Jend*? and the originall of this Son-sacrificing divinity, to have beene the unwarrantable imitation of *Abraham*?

† Euseb. prepar.
Euang. l. 1. c. 7.
p. 17.

But what! was the *Sunne* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we finde another manner of worship described by *Amos*, chap.

5.26. But ye have borne the Tabernacle of your Moloch, and Chinn your images, the starre of your God which ye made to your selves. This translation I preferre before others. First, because the * Hebrew word signifieth a Tabernacle. Secondly, it is rendred the tabernacle of Moloch, not Siccuth your King, "by the seventy. Thirdly, it is so repeated by Saint Stephen, Act. 7.43. *ye tooke up the Tabernacle of Moloch, and the starre of your God Remphan, figures which ye made to worship them.*

ἡν ὁμοιωσά-
μεθα τοῖς
"Καὶ ἀνέλα-
μεν τὴν σικου-
τὴν Μολόχ, ἣν
τὸ ἄστρον τῆς θε-
οῦ ὑπερῶς βασι-
λεῦσιν, καὶ τὰς
ἐκείνης ἀντι-
τύπας.

Three things are to be inquired for the understanding of this parallell. First, what the bearing or taking up of this Tabernacle is. Secondly, what Idoll was pointed out by these names of Chinn and Remphan. Thirdly, what is meant by the star of this God.

The taking up of this Tabernacle denoteth their worship which they exhibited unto their Idoll, by carrying him up and down in Tabernacles & Pageants, after a solemn manner of procession; by the Romans this solemnity was termed *Pompa*, and the tent or Pageant in which the Idol was carried, *Thensa*, according to that; *Thensa deorum vehiculum*. This kind of Idolatry may seeme to have had its originall among the *Heathens* from an unwarrantable imitation of Moses's Tabernacle, which was nothing else but a ^a Portable Temple, to be carried frō place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the *Heathens* frō the true worship of God, which he himselfe had prescribed unto his people. Thus as God had his Tabernacle, Priests, Altars and Sacrifices, so the Devill had his Tabernacles, Priests, Altars, & Sacrifices. As God had his fire ever burning upon the Altar, So had the devill his fire preserved burning by those vestall *Votaries*. As God had his propitiatory or Mercy

ἡ δὲ οὐκ ἔστιν ἡμεῖς
προφάσις ἢ ὑπερ-
φαν. 10. 17. Antiq.

Lev. 6.3.

Mercy seat : so had the devill his *Sacros tripodas*, his Oracles from which he would speak unto them that served him. This solemne procession was performed by the *Romans* in the honour of the * *Sun*. It was performed by the *Israelites* in honour of their *Moloch* who formerly was interpreted the *Sun*. To adde unto the pompe and state of this solemnity, both the *Romans*, and the *Israelites* caused great horses and chariots to be led up and downe. * Horses were consecrated to the *Sunne* by the *Romans*, and their *Cirque* place was sometimes called *το ιππικόν*, and *ἵπποδρόμος*, an *Horsersace*. And that *chariots* were commonly used in those pompous shewes is evident. Concerning the people of *Judab*, doth not the like practice plainly appeare? 2 *Kings* 23. *Iosiah* did put downe the *Horses* given to the *Sun*, and the *chariots of the Sun*. This kinde of Idolatrous worshipping the *sun* seemeth to have had its beginning frō the *Persians*; who also accounted *Horses* holy to the *Sun*,² and the *Persian King*. when he would shew himselfe in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

The second inquiry is, what *Idoll* was meant by *Chinn* and *Remphan*, otherwise in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of *Expositors*, much lesse with the bold adventures of others in correcting the text: by *Chinn* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*, for *רפאים* *Rephaim*, in the holy tongue signifieth *Giants*. By *Hercules* we may understand the Planet of the *Sun*: there are *Ety-mologists* which derive *Hercules* his name from the *Hebrew* האיר *Hiercol*, *Illuminavit omnia* : the *Greeke* *Etymology*,

* *Solishorsers*
horigrati p.
Itacua *Circi*
Antiqui dixere
patres. *Corrip.*
Afric, l. 1. nu m.
 17. vid. *Dempis*.

x *Alexab* *Alex*.
 lib. 3. cap. 12.

y. Hic illius ar-
 ma, Hic curru
 Jun. Virgil. & E-
 neid. 1.

z *Cel. Rhodigin.*
 antiq. l. 8. c.

* *Etymology*, holds correspondency with the *Hebrew*, and both signifie that universall light which floweth from the *Sun* as water from a fountaine. Adde hereunto, that ^b *Porphyrie* interpreteth *Hercules* his twelve labours, so often mentioned by the *Poets*, to be nothing elle but the twelve signes of the *Zodiak*, thorow which the *Sun* passeth yearly. But some may question whether the name of *Hercules* was ever knowne to the *Iewes*? It is probable the name was, for *Hercules* was the god of the *Tyriani*, from whom the *Iewes* learned much *Idolatry*, as being their neare neighbours: Yea it is apparant that in the time of the *Maccabees* the name was commonly knowne unto them: for *Isaion* the High Priest sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Maccabees* 4. 19.

Thirdly, it followeth that we should inquire what this starre of *Remphan* was; It is probably ^c thought that it was a certaine starre painted in the forehead of *Molech*: Neither was it unusuall for the *Heathen* people to paint their *Idols* with such *Symbolica additamenta*. ^d *Inlinus Caesar* his Image had a star depicted on the crowne of his head.

The *Sunne* was also worshipped by the house of *Inda*, under the name *Tamuz*; for ^e *Tamuz*, saith *Hierome*, was *Adonis*, and ^f *Adonis* is generally interpreted the *Sun*, from the *Hebrew* *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely the Lord or Prince of the *Planets*. The moneth which we call *June*, was by the *Hebrewes* called *Tamuz*, and the entrance of the *Sunne* into the signe *Cancer*, was, in the *Iewes* *Astronomy*, termed *Tekupha Tamuz*, the revolution of *Tamuz*. Concerning *Adonis*, whom sometimes ancient Authours call *Osiris*, there are two things remarkable, ^g *Osiris* *judg*, the death or losse of

a *Hercules* quid aliud est quam *ἥρας* *ἡλίου* (i.) aeris gloria: que porro alia est aeris nisi solis illuminationis? *Nicob. Satur. lib. 3. c. 20.*

b *Euseb. de præp. l. 3. cap. 4. p. 71.*

c *Oecumenius, Act. 7. 43.*

d *Sueton. in Iul. c. 88. It. Plin. hist. li. 2. cap. 25. Horat. l. 1. Od. 12*
e *Hieron. comment. 3. in Ezech. f* *Pier. Hierogl. l. 9. p. 68.*

* - Nunquam;
satis quæsitus
Oſia.
Semper enim
perdunt, semper
et inveniunt.
Lucan.
" Plutarch. in
Æt. sybiade.

of Adonis: and ^{in June} the finding of him againe. As there was great * lamentation at his losse, especially amongst the " women: so was there great joy at his finding. By the death or losse of Adonis, we are to understand the departure of the Sun; by his finding againe, we are to understand his returne. Now he seemeth to depart twice in the yeare: First, when he is in the Tropick of Cancer, in the farthest degree northward. Secondly, when he is in the Tropick of Capricorne, in the farthest degree southward answerable unto these two departures which may be termed ^{disparitions} ~~disparitions~~, or losses of the Sunne, there are two returnes immediatly succeeding, which may be termed likewise ^{in June} ~~in June~~, the findings or new appearances of the Sun. Hence we may note, that though the Egyptians celebrated their Adonia in the moneth of November, when the Sunne began to be farthest Southward; and the house of Iuda theirs; in the moneth of Iune, when the Sun was farthest Northward; yet both were for the same reasons, and in substance they agreed. And of this the Proph. Ezekiel is thought to have spoken, Ezek. 8. 14. There sate women weeping for Tammuz.

g Procopius in
Isaia ad c. 18.
It. Cyrillus l. 2.
To. 2. in 1. Isaia.

These solemnities were chiefly observed, between the Byblienses and the Alexandrini, * the manner was thus: When the Biblienses solemnized the death or losse of Adonis, at that time the Alexandrini wrote a letter, this letter was inclosed in an Ark of Bul-rushes, therein they signified that Adonis, whom they lamented, was found againe: this Ark being after the performance of certaine rites and ceremonies committed to the Sea, forthwith it was carried by the streame to Byblus, upon the receipt whereof, the lamentation of the women was turned into

into joy. ^b Others say that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a candle was brought into the roome (which ceremony might mystically signifie the returne of the Sun) then the Priest with a soft voice muttered this forme of words: ⁱ *Trust ye in God, for out of pains salvation is come unto us.* ^k There are likewise of the *Icues* that say their *Tammuz* was an Image whose eyes they filled with Lead, which Lead being molted by the meanes of fire under it, the Image it selfe seemed to weep.

There ^l are that think the Prophet alludeth unto those letters inclosed in those fore-mentioned *bul-rush Arke*, Isa. 18. 2, when he speaketh of Embassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literall sense, for by reasons of the shelves and dangerous rockes in the river *Nilus*, it was not unusuall for men to saile in hulks and *vessels made of a kinde of great bul-rush*, which by the *Egyptians* was termed *Papyrus*, and these kind of ships ^m *Papyraceæ naves*.

In *Julius Macro-
nus Firmicus*, l.
de errore profan.
Religion.

i *Exphatru* תפ
דא, בלז נז חזק
אז. תפוז צל-
עז. *Firmicus*
ibid.
א דני צושם צלם
ום כלאים קינו
צופר ודני צושם
שם סחחחיו

R. *Deu. Kim-
chon* f. 11c.
l *Precep.* in *Isai.*
18.

m *Plin. Hist. lib.*
6. cap. 21.

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-zebul, Baal-Berith,
Bel, and the Dragon.

WHOM the *Hebrewes* called *Baal*, the *Babyloni-
ans* called *Bel*, and although the Planet of
the *Sunne* only at first might be worship-
ped under that name, yet at last it became a common
name to many other Idols, according to that, *There
are many gods*, many *Baalims* or *Lords*, 1 Cor. 8. 5. As

the same *Idol Iupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Iupiter Olympius*, from the hill *Olympus*, *Iupiter Capitolinus*, from the *Capitoll hill*; *Iupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Iupiter Pluvius*, because he gave *raine*, *Iupiter Lucetius*, because he gave *light*; *Iupiter altitonans*, from *thundring*: So *Baal* had his distinctive titles, and different rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25. 3. sometimes from the benefit obtained, as *Baal Tsephon*, *Exod.* 14. 1. and *Baal-Zebub*, *2 Kings* 1. 2. sometimes for some other reason, as *Baal-Berith*, *Judg.* 8. 33.

Baal-Peor, is thought to be that * *Priapus*, that obscene *Idoll*, so famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb.* 23. 28. as likewise his Temple wherein he was worshipped, standing upon the same hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worshipped by the *Moabites* and *Midianites*: the *Idoll Chemosh*, *Jer.* 48. 7. is thought to be the same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their *blinde god*, according to that in the *Psalme*, *They have eyes and see not*. For the first letter * *Caph*, signifieth *quasi*; and מושב *Musch*, *palpave*, to groape or seele about in manner of *blinde men*.

Baal-Tsephon is thought by the * *Hebrewes*, to have beene an *Idoll* made by the *Egyptian Magicians*, and placed in the *wildernesse*, to observe and stop the *Israelites* in their departure from *Egypt*, whence it was termed צפון *Tsephon*, from צפה *Tzapha*, signifying to watch, and observe in manner of a *watchman*: we because

a Hieronymi ad
Hose. 9. Idem
predicit Israh.
Orig. 1. 8.

b Hieron. in Isa.
1. 5. c. 15.

c Philo Ind. lib.
2. Allegoria. p. 79

d P. Fag. Exod.
14. 1.

CHAP. IV.

Of Dagon.

2 R. Da. 1 Sa. 5.

THe ^a Hebrew Doctors say, that this Idoll Dagon was made from the navill downeward in forme of a fish, but from the navill upward, in forme of a man. This they collect from the 1 Sam. 5. 4. The two palmes of his hands were cut off upon the threshold. And furthermore they say, the Idol Dagon had his name from the Hebrew דַּג Dag, signifying in the holy language, a fish, according to which description we may English him the *Philistims Neptune* or ^{*} *Triton*. Others derive the name from דַּגָּן Dagan, signifying *corne*, and they ^b say, that he first invented the use of the Plough and *corne*, whence they translate him *Jupiter aratrius*. In this respect we call him the *Philistims Saturne*, because antiquity makes ^c *Saturne* the first inventer of husbandry, and therefore paints him with an hook or sihe in his hand, as being the fittest Hieroglyphick for husbandrie. Both opinions have their Authors, and no sufficient prooffe hath beene produced to overbrowe either. ^d Yea there are not wanting among the *Jewes* themselves, that say this Image of Dagon was made in the forme of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, *Jupiter aratrius*, or אֲגֶרֶת, might mistake and reade שַׁדַּי Shadai signifying Ager, A field, for שַׁדַּי Schaddai being the very name of God, signifying Omnipotens, Almighty.

^{*} Triton non ab-
sunilem habuisse
figuram fingitur.
Ex omni hominem
praefert, in pi-
scem desinit al-
Pict. Hierogl. lib.
31 f. 28.

^b Philo Byblius
apud Euseb. de
praepar. lib. 1. c. 7.

^c Pict. Hierogly.
l. 32. p. 228. Id.
l. 56.

^d R. Levi.

1 Sam. 5.

CHAP. V.

Of the molten Calfe.

THE History of the *molten Calfe* is at large set downe, *Exodus* 32. where we reade, that by reason of *Moses* his long abience, the people desired of *Aaron*, *Gods* to bee made, whereupon *Aaron* made for them the *molten Calfe*. The reason why they worshipped *God* rather in the similitude of a *Calfe*, than of any other creature, is generally by Expositors conceived to bee from the corruptions learned among the *Ægyptians*, who worshipped their Idoll ^a *Apis*, otherwise called ^b *Ser-pis*, in a living Oxe, and likewise in an Image made in the forme and similitude of an Oxe, with a bushell on his head. This Oxe was remarkable for certaine notes and markes, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white spot behinde*, and a *knot* under his tongue; for the more curious fashioning and polishing of these marks in the molten Calfe, *Aaron* may seeme to have made use of his *graving toole*. ^d The *Ægyptians* repaired unto this Oxe for the resolution of matters doubtfull, as to an Oracle, and the manner of consulting with him was thus. The partie that repaired unto him tendred a bottle of hay or grasse, which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evill to come. Thus they turned their glorie into an Oxe that eateth grasse, *Psalme* 106. 20. The *Hebrew* word in the *Psalme*, translated an Oxe, is ^e *shor*, which I note, because in my opinion, it giveth light to one of

^a *Plin. Nat. hist.*
l. 8. c. 46. *Herod.*
l. 2. *Solin.* c. 35.
aut aliorum dis-
tinctione 45.
^b *Alex. Genial.*
lib. 1.6 cap. 2.

^c שור
Reliquia
^d *Plin. Hist. li. 8.*
c. 46. *It. Alex.*
Genial. lib.
1.6 c. 1.

^e שור

fratrus, facies
74

*g. Cyprian. de
bono patient. p.
318. vid. etiam
August. p. 73. It.
Tertul. adv. Iud.
cap. 1.*

*In Suidas in
Zac. 2. 11.
Ruffianus lib. 2.
hijl. Ecclef. cap.
23. Pier Hierog.
lib. 3. p. 25.*

of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the Hebrew word *Ap*, signifying a *face*: sometimes *Serapis* quasi *Sher-apis*, which is nothing else but *Bovis caput*, an *Oxe head*, the very name used by the *Fathers*, to expresse this *Idolatri*. It is commonly knowne that this *Idolatri* was derived to *Israel* from the *Aegyptians*, but whence the *Aegyptians* first learned it, few have taught: They do not conjecture amisse, who interpret the first institution hereof to have beene in the memory of *Ioseph*, who by his providence releevd both *Aegypt* and other neighbour countries in the seven yeares of famine. Besides the testimony of no slight *Authors*, there are strong inducements to perswade it. *First*, both the yeares of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter embleme, (if it had not afterward proved an *Idoll*) to continue the remembrance of a *Ioseph*, (by whose alone care and industry, corne and victuall was provided in an extreame famine,) than an *Oxe*, the true and lively hieroglyphick of an industrious husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Oxe was pourtrayed with a busshell on his head*, though others do more clearly expresse the reason of this portraiture, namely, because of the great quantity of cornes measured out by *Ioseph* in that extreme dearth. Concerning the sinne of the *Israelites* in making this *Calfe* or *Oxe*, the moderne *Jewes* doe transferre the fault upon certaine *proselyte Aegyptians* who came forth with them, and they say, that when *Aaron* cast their jewels into the fire, these *Aegyptians*, contrary to his expectation, by their art *Magick* produced a calfe, to which purpose they urge *Aarons* own words, *Exod. 32. 34.* I did cast the gold into

into the fire, and thereof came this Calfe: as if his art or will went not with the making thereof, but of it selfe it made it selfe. But this answer of his sheweth rather, how vaine the wit of man is in the excuse of sinne; and as his engraving instrument writes down *Aarons sinne*: so the confession of other more ingenuous *Iewes*, proclaimes the *Israelites*, saying, that ¹ no punishment befalleth thee *Israel*, in which there is not an ounce of this calfe. I conclude this with the analogy betweene the *Egyptian Apis*, and the *molten Calfe*: and this consisted in three things. First, as there were some speciall marks in the *Egyptian Oxe*: so is it probable that *Aaron* with his engraving tooles, made the like. Secondly, as the *Egyptians* in honour of their *Oxe* celebrated a *solemne feast*, with much singing and mirth: so the *Israelites* proclaimed a feast in honour of their *Calfe*: The people sate downe to eat, and drinke, and rose up to play. Thirdly, as the *Egyptians Oxe* was at last drowned in the river: so *Moses* burnt the *molten Calfe*, and beat it to powder, and cast it upon the face of the water, *Exod. 32. 20. Deut. 9. 21.* *Jeroboam* afterward, though upon other inducements, committed the same sinne, he thought in his heart, that if the people did go up to *Ierusalem*, and do sacrifice in the house of the Lord, they would revolt from him, and returne to the *King of Iudah*: whereupon he set up two calves of gold, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Ierusalem*, *1 Kings 12. 28.*

וְהָיָה לְדָר וְעַד אֵלֶּיךָ
שֶׁוּ עֲנֵת שְׂמֹרֶת
כֹּחַ אֲנִיכִיט כִּמְעוּן
הַנֶּגֶב

Moses Gerund.
and Muzier.
Exod. 32.

Suidas in voce
ἀνδρῶν.

than the *Sunne*, and worshipped in forme of a *Ram*: so for ought I see, the *Moone* might be called *Inno*: *Ammonia* and worshipped in the forme of a *sheepe*. Sure I am, that the *Hebrew Doctors* describe the images of *Astaroth*, to have beene made in the forme of *sheepe*, and the word *Astaroth*, in the originall signifieth a *flock of sheepe*, and the *Moone* might as well be called *Ammonia*, as the *Sunne Ammon*, both being so called from their *heat*, which in the holy tongue is called *Hammab*, and from thence likewise those Images (of which we reade *Levit. 26. 30. Isay 17. 8. Isay 27. 9.*) are called *Hammanim*, because they were certaine Idols placed upon the house top, and so alwayes exposed to the *sunne*. Furthermore, as *Jupiter* *Ammon* was painted with *horne*s, so likewise was the *Moone*: why they should be thus painted, many reasons might be produced, but chiefly three, the first peculiar to the *Sun*, the other common both to *Sunne* and *Moone*, first, the *Sunne* was painted with *Rammes* *horne*s, because with the *Astronomers* the signe *Aries* in the *Zodiacke* is the beginning of the yeare. Secondly, because as the strength of *horned beasts* consist in their *horne*s: so the vertue and influence of the *Sun* and *Moone*, is derived into sublunary creatures by their *beames*. Thirdly, because the light of the *Sunne* and *Moone*, makes the reflection *cornute* or *horne like*. When *Moses* came downe from *God*, *Aaron* and the people saw that his face shined, *Exod. 34.* the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is that *Moses* is painted with *horne*s, which some of the *Rabbines* have interpreted *horns of magnificence*. The error grew from the doubtfull signification of the *Hebrew* word signifying *splendor* or *brightnesse*, and also *horne*s.

h Cel. Rhodig.

h 18. c. 38.

h D. Kimchi.

h Sam. 31. 10. ft.

h Iud. 2. 15.

h המה Calor,

89.

h R. Solomon in

h Lev. it. 26. 30.

m — stat corni-

gor illis

Jupiter. Lucan. l.

9. vers. 514.

n Syderum regi-

na bisornis,

alibi

Luna puellas.

Horat. car. secu-

lar.

o Pier. hierogl.

l. 10.

p קרן הנה

cornua magnifi-

centie. R. Solom.

p pro Hebraicum

קרן (vale

Kip. as cor. cornu

emanant) sig-

nificat in morem

cornuum (pen-

dorem radiosque

emittere.

q Macrob. Sa-
turnal. l. 1. c. 15.

r Plin. l. 36. 14.

[Plin. l. 16. 40.

r Simili profus
ratione Atheni-
ensium nummos
quosdam, boves:
eorundem Athe-
niensium alios
quosdam κόρας,
(i.) puellas: alios
Κορινθίων
παιδας, pullos:
alio Πελοποννη-
σιων, παιδας,
vestiuites: alios
Romanorum na-
ves vocabant.
u Macrob. Sa-
turnal. l. 3. c. 8.
Non ab similia
idololatram in
cultu Veneris
prodidit Iulius
Firmicus de er-
roris profan. reli-
gion. cap. 4.

The Moone was also worshipped under the name of *Diana*, who although she were worshipped thoroughout all *Asia*, yet she was had in principall esteeme among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Acts* 19. 28. Her greatnesse among the *Ephesians* appeareth partly by her *Temple*, which in ^r one place *Plinie* saith was two hundred and twenty yeares building, but ^t elsewhere he saith foure hundred yeares: partly from the great gaine procured unto the *Silversmiths* in making and selling *silver Temples of Diana*, *Acts* 19. 24. It is much disputed what those *silver Temples* were; some think them to bee *little houses*, or *shrines* (such as were for their smalnesse portable) in forme representing the *Temple of Diana*, and within having the image of *Diana* inclosed, and in this sense *statua* is sometimes used, to signifie *closets* or *shrines wherein Images were kept*: others think certaine coines or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple*, engraven or stamped upon those coines: as in *England* we call some pieces of gold the *George*; others the *Angell*, others the *Thistle*, from the impreffion which they beare. The like custome of naming coines from their Sculpture or impreffion was not unusuall among the ^r ancients, neither were such coines unusuall on which the *Temple of Diana* was engraven, and these capitall letters added, *DIAN. EPHE.* *Theodorus Beza* in his major annotations upon the *Acts*, reporteth that he hath seene two of these himselfe.

We reade of another kind of idolatrous worship towards the *Moone*, to have beene, ^u that men sacrificed to her in womans apparell, and women in mens apparell, becaule they thought the *Moone* to be both

male

male and female, whence the *Moone* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *philocorus* affirms to be the *Moone*, is termed *Deus Venus*, as well as *Dea Venus*. * Some have thought that God had respect unto this kinde of *Idolatry*, *Deut.* 22. 5. where men are forbidden to weare womens apparell, & c. *contra*; but it is more generally and upon better grounds thought that the promiscuous use of apparell (whereby the distinction of sex is taken away) is there forbidden.

* *Mainmid.* in
more *Nebuchim.*
part. 3. c. 4. p. 28.

CHAP. VII.

Of other gods mentioned in Scripture.

THE *Sunne* and *Moone*, which are the greater lights in the Heaven, I take to have beene the chiefeft Idols worshipped by the *Heathen* people. Notwithstanding, their blinde devotion deified also the other *Planets*, and that numberlesse number of *lesser lights*, called in Scripture *Militia Cœli*, *The host of Heaven*, whose severall natures properties and influences, are not distinctly knowne. In like manner there is an *host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of imagery*, wherein all formes of creeping things were pourtraied on the wals, *Ezek.* 8. It may be termed their *Panthœon*.

In those colonies which the *King of Assur* transplanted into *Samaria*, every one worshipped the god of his own nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Asbima*, the *Avims* made *Nibhaz* and *Tar-*

a R. Iarchi.
2 Kings. 17.
R. David non
dissentia.

b Lucian. l. 16.
d. Syr. D. 12.
c H. r. inas in
Entorp.
d Cic. de legib.
l. 1. v. d. T. a. p. uel.
in Alex. ab A-
lex. lib. 6. It. Dio-
dor. Sicul. l. 1. 18
e Alex. Nicopol.
l. 6. c. 26.
f Portus et co-
pe, nefas violare
et frangere
morfu. O sanctas
pentes quibus
hec na cunctur
in hortis Numi-
na. Lucenal. aty.
25.

g Diodor. Sicul.
l. 3. 27.

tak; the Shepharvims burnt their children in the fire
to Adram-melech and Anammelech the gods of She-
pharvaim, 2 Kings 17. 30, 31. * The Hebrew Doctors
say that Succoth Benoth was the picture of an Hen
with her Chicken: Nergal they interpret Gallum Sylve-
strem; Asima a Goat; Nib-haz a dog; Tartak an Ass; A-
drammelech a Mule; Anammelech an Horse: that such
bruit beasts should be worshipped as gods may seeme
ridiculous; but the like to have beene practised a-
mong the Heathens, profane Authors abundantly te-
stifie. The ^b Cock was worshipped as a God among
the Syrians; ^c A Goat by the Mendesi; ^d A Dog by o-
thers: yea they have adopted into the number of
their gods, ^e Oxen, Lions, Eagles, Wolves, Crocodiles,
Cats, Rats &c. Nay they have digged their gods
out of their gardens, ^f Garlick, Leekes, Onions,
&c. To these may bee added Nisroch which was
the god of the Assyrians, and as it seemeth had his
Temple at Ninive, 2 Kings 19. ult. and Esay 37. ult. Se-
condly, רמון Rimmon, the word signifieth a Pomegra-
net. Concerning this Idoll it is much controverted,
whether Naaman sinned not in saying, The Lord bee
mercifull unto thy servant, that when my Master goeth
into the house of Rimmon, &c. 2 Kings 5. 18. Read the
words in the Præter tense: When my Master went into
the house of Rimmon, the sense appeares to be a par-
don craved for sinnes past, not afterward to be com-
mitted. The same word בבוא Beboho, in going, is put
to expresse the time past, in the titles of the Psalmes
52. and Psalme 54. Thirdly, Nebo, otherwise called
Nabo, an Idoll of the Assyrians. Ier. 48. 1. He had his
name from prophecie, נביא Nabhi signifying a Prophet,
he seemeth not much to differ from זבד זבד, or זבד;
זבד, so often mentioned in Homer. * Diodorus Sicu-
lus maketh them both one, and we may render Nebo,

the Assyrians Ammon, or Inpiter Vaticanus, the god of their Oracles.

CHAP. VIII.

The severall manners of divine Revelation.

AS Idolatry originally sprang from mistaking of Scripture: so Witch-craft and Sorcery, (which holdeth neere affinity with Idolatry) seemeth to have had its first beginning from an imitation of Gods Oracles. God spake in divers manners, Heb. 1. 1. By dreames, by Urin, by Prophets, 1 Sam. 28. 6, 7. when the Lord would by none of these answer King Saul, then he sought to a Witch. To these might be added Gods speaking from betweene the Cherubims, his answering by Visions, Angels and voices: but the chiefe manners of revealing himselfe, observed by the Hebrew Writers, are foure, which they terme ^a *foure degrees of Prophecy, or divine revelation*: somewhat therefore being spoken of these, I purpose to expaine the severall sorts of unlawfull divinations mentioned in Scripture.

^a P. Fagius in Exod. 28.

The 1. degree was נבואה *Nebuab, Prophecie*. This was, when God by certain visions & apparitions reveal his wil.

The second, was רוח הקודש *Ruach Hacodesch*. The inspiration of the Holy Ghost, whereby the partie was inabled without visions or apparitions, to prophesie: some shewing the difference betweene these two; ^b adde that the gift of prophecy did cast a man into a trance or extasie, all his senses being taken from him: but the inspiration of the holy Ghost was without any such extasie, or abolition of the senses, as appeareth in Job, David, Daniel. Both these degrees, as likewise Urin and Thummim, ceased in the second Temple, whence

^b D. Kimchi præfat. in Psal.

c Talmud. in
Sanhedrin. c. 1.

whence their ancient Doctors say, ^c that after the latter Prophets, Haggai, Zachary and Malachy were dead, the Holy Ghost went up or departed from Israel. Howbeit they had the use of a voice or eccho from Heaven. In which speech we are not to understand that the Holy Ghost wrought not at all upon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to have departed from Israel. Unto this common received opinion, that passage might have reference, *Acts 19. We have not so much as heard whether there hath beene an Holy Ghost or no.* That they did not doubt the distinction of persons, appeareth cleare, if that be true which ^d some have noted, that the ancient Jewes before Christ were so catechised in that point, that they observed the *mysterie of the Trinity* in the name יהוה Iehovah, for though the name consisted of four letters in number, whence it was called τετραγράμματον, *Quadri-literum*, yet there were but three sorts of letters in the name: *Y* Iod signified the Father, who was the beginning of all things: *V*au, is a conjunction copulative, and denoted the third person in Trinity, which proceedeth from the Father and the Sonne, *H* He signified the Sonne of God. The Rabbines have a saying, that God made all things, *In litera H* He. They may allude to this, that he made all things, by his word: he said, Let there be thus, and thus, and it was so: but they may also allude to the second person in Trinity. And furthermore they note that *H* He, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

d P. Fagius in
Exod. 28.

The third degree, was *Vrim* and *Thummim*. *Vrim* signifieth

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Priests* brest-plate, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve. * Some think them to be the foure rowes of stones in the brest-plate, the *splendor and brightnesse* of which foreshewed victory, and by the rule of contraries, we may gather, that the *darknesse of the stones* not shining, prelagged evill. † Others say it was the name *Iehovah*, put in the doubling of the brestplate, for that was double, *Exod.* 28. 16. * Others declare the manner of consulting with *Vrim* and *Thummim* thus. First, they say that only the *King*, or else the * *Father of the Consistorie* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. Secondly, that the matter proposed must not be triviall, but of moment and great difficulty. Thirdly, that this holy writing, termed *Vrim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarkes*, *Abraham*, *Isaac*, and *Iacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were *בולטו* (i.) they did arise and eminently appeare above the others. An example they take from the 2 *Sam.* 2. 1. When *David* asked the *Lord*, shall I go up into any of the *Cities of Iudab*? the *Lord* answered, *בולטו* *Gnaleb*, Go up. Here, say they, appeared out of the name of *שכימון* *Schimeon*, ל out of the name of *לוי* *Levi*, ה out of the name of *יהודא* *Iehudab*. Others say, that the letters which represented the *Oracle* were *בזכרון* (i.) that they did after a strange manner joyn themselves into perfect syllables and intire words, and made the answer compleat. Many other opinions might be reckoned up, but

* *Ioseph. Antiq.*
l. 3. c. 9.

f R Solom. quem
admiratio refert
D. Kimchi in
radie.

g Tabnud. in
Ionab cap. 6. vid.
P. Ruginum in
Exod. 28.

* *Abeth din.*

*h R David in
radic.*

but he spoke best, who ingenuously confessed that he knew not what *Vrim* and *Thummim* was.

The fourth degree was *בַּת קוֹל* *Bath Kol*, *Filia vocis*, the Daughter of a voice, or an Echo; by it, is meant a voice from Heaven, declaring the will of God; it took place in the second Temple, when the three former degrees of prophesie ceased: it gave testimony of our Saviour; See a voice from Heaven, saying, *This is my beloved Sonne in whom I am well pleased*, *Matth. 3. 17.* It was in truth the prologue, preface, or type of that true voice of the Father, that eternall word which revealed his Fathers will unto mankind.

These were the extraordinary meanes by which God revealed himselfe to his people of old: ordinarily, he revealed himselfe by his written word. Notwithstanding the *Hebrewes* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call *תורה שבכתב* *Thora SchebiKtab*, the written Law: the other delivered by tradition, *תורה בעל פה* *Thora begnalpe*, it was also termed their *Kabbala*, from *קבל* *Kibbel*, signifying *Accipere*, to receive or learne. They say both were delivered by God unto *Moses* in Mount *Sinai*; but this latter was delivered from *Moses* to *Ioshua*, from *Ioshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one Booke, containing principally precepts, and directions for those *Israelites*, which inhabited the Holy Land. It is called *Talmud Jerosolymitanum*. It was composed in the yeare of our Lord 230. This because it containeth but a few constitutions, is but of little use. About 500 yeares after Christ, then was there a more full and exact collection of their constitutions, for

for direction of those *Jewes* which dwelt in *Babylon*, and other forraigne places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of their *Civill* and *Canon Law*. This traditionall *Law*, they hold to be as authentick, as their *written word* and that *Moses* received it from *God*, when he received the *Law*, for, say they, were it not for this exposition, the *Decalogue* it self might have beene delivered * *In hora veloci, In lesse than an* ^{כמה} *houre.* ^{קלה} *Moses*
^{Kosens. in pref.}

Here we must know that the word *Kabbala*, when it is applyed to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these *subtillties*, or *mysterics*, which are observed from the different writing of some letters in the Scripture, from the *transposing* of them, from a *mysticall kinde* of *Arithmetike*, &c. This was never wholly committed to writing. Some instances we have, *Gen. 23. 2. Abraham came* ^{לבכה} *to weepe for Sara.* Here “because the letter *Caph* is lesse than the rest, they note that *Abraham wept but a little* for *Sara*, because she was old. Again the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but *six thousand yeares*; because *Aleph* in the *Hebrewes computation* standeth for a thousand. From the *transposition* of letters they conclude after this manner; ^{חכם} *Che-rem* signifieth *Anathema* or *Excommunication*; by a *Metathesis* or *transposition* of the letters, it is made ^{רחם} *Rachem* signifying *mercy*; by another *transposition* it is made ^{רמח} *Ramach*, which letters in the *Jewes computation* make 248. which in their *Anatomy*, they finde to be the just number of members in a mans body. Their conclusion hence is, that if an *excommu-*

“ *Bad Twin.*

nicated person do truly repent, then his Cherem is turned into Rachem, his curse turned into a blessing: if he do not repent, then his Cherem entreteth into Ramach, the curse entreteth into all his members, to the utter destroying of the whole man. Again, ~~וְיָ~~ *Ich*, signifieth a man, ~~וְיָ~~ *Escha*, a woman. Hence they note, that in the name of the man there is *Yod*; which is not in the name of the woman; in the name of the woman there is *He*, *w^{ch}* is not in the name of the man; both these make *Yah*, one of the names of God: these being taken away, in both names there remaine ~~וְיָ~~ *Esch*, signifying fire, to shew, that as long as man and wife agree, God is with them, but when they disagree, fire is betwene them. Thus we see what vaine mysteries their Kabbalists observe.

CHAP. IX.

Their Teraphim.

CONCERNING the *Teraphim*, two things are especially to be enquired. First, what they were? Secondly, for what use? The word *תְּרָפִים* *Taraph* signifieth in generall the complete Image of a man. Michal tooke an Image, (a *Teraphim*) and laid it in the bed, 1 Sam. 19. 13. More particularly it signifieth an Idol or Image made for mens private use in their owne houses, so that these Images seeme to have been their Penates or Lares, their household gods; wherefore hast thou stolne my gods? my *Teraphim*, Gen. 31. 30. And this man Michal had an house of gods, and made an Ephod and *Teraphim*, Iudg. 17. 5. Because of the worship exhibited to these Idols, hence from the Hebrew *Taraph*, or as some read it, *Tharaph*, commeth the

Greeke

Greeke ^{2. 48. aduad.} *Sap. xxiin.* To worship. The manner how these
Images were made, is fondly conceited thus among
the Rabbies; They ^{Ta: 3. 2. 4. 5.} killed a man that was a first borne
sonne, and wrung off his head, and seasoned it with salt
and spices, and wrote upon a plate of gold, the name of an
uncleane spirit, and put it under the head upon a wall, and
lighted candles before it and worshipped it. With such
Laban spake, say they. But without controversie, the
Teraphim which Michal put in the bed, was a complete
statue or Image of a man. The use of these Images, was
to consult with them as with Oracles, concerning
things for the present unknowne, or future to come.
To this purpose they were made by *Astrologers* ^{Aben Elza.} under
certaine constellations, capable of heavenly in-
fluences, whereby they were enabled to speak. The
Teraphims have spoken vanity, *Zach. 10. 2.* And among
other reasons, why *Rabel* stole away her Fathers I-
mages, this is thought to be one, that *Laban* might
not by consulting with these Images discover what
way *Jacob* took in his flight.

С Н А Р. X.

*The severall sorts of Divination
forbidden.*

WE shall finde, *Deut. 18. 10, 11.* those *Diviners*, which are by the Law forbidden, distinguished into *seven kinds*, not because there were no other, but they were the most usuall.

1. *An observer of times.* 2. *An Inchanter.* 3. *A Witch.*
4. *A Charmer.* 5. *A Consultor with familiar Spirits.* 6. *A Wizard.* 7. *A Negromancer.* To these we may adde an eighth out of *Hos. 4. 12.* *Consulting with the Staffe.*

And a ninth out of Ezek: 21. 21. *A consulter with infernals.* 1. The first is *זרזר*. An observer of times, ^a one that distinguisheth times and seasons, saying, *such a day is good, or such a day is naught, such an houre, such a weeke, such a moneth is luckie, and such and such unluckie, for such and such busineses:* ^b whence those that derive the word from *זרזר* Gnajin, signifying an eye, (as if hereby were meant a Jugler, or impostor who deceived the eyes of his spectators by casting a mist before them) utterly mistake: more pertinently they speak, who derive it from *זרזר* Gnana, signifying Time. But of all I approve those who derive it ^c from *זרזר* Gnanan, A Cloud, as if the Originall signified properly a Planetary, Or Starre-gazer. Hereby he is distinguished from the second sort of unlawfull Diviners, for he also was an observer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his owne superstitious observation of good and evill events, ^b happening upon such & such daies, such and such times: the first seemeth to have drawne his conclusions *a priori*, from the clouds or Planets, causing good and bad events: the second, *a posteriori*, from the events themselves, happening upon such and such times. This Planetary, when he observed the clouds, seemeth to have stood with his face Eastward, his back Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the Starre-gazers body in time of observing, I finde no reason why the Hebrewes should terme the Easterne part of the world *קדמ* Kadim (i.) the former part of the world: the Western part *אחור* (i.) The back part; the South part *ימין* Jamin (i.) The right hand; the North part *שמאל* Shemol, (i.) The left hand: that the reason of these denominations is, because

^a Jerh. Lev. 19
26.

^b D. Kimchi in
rad.

^c Aben Ezra Le-
vit. 19, 26.

because *Adam* was created with his face toward the East, is as vaine, as hard to prove.

2. The second is *מנחש* *Menachesh*, rendred an Inchanter; it importeth rather an *Augur*, or *Soothsayer*. The Originall signifieth such an one who out of his owne experience draweth observations, to foretell good or evill to come, as *Soothsayers* doe by observing such and such events, by such and such flyings of Birds, screechings, or kawings. The *Rabbines* speake in this wise: ^{d Kimchi in} *He is Menachesh a Soothsayer, who will say, because a morsell of bread is fallen out of his mouth, or his staffe out of his hand, or his sonne called him back, or a Crow kamed unto him, or a Goat puffed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, do not this or that to day.* This word is used, *Genes. 30. 27.* I have learned by experience, saith *Laban*, that the Lord hath blessed me for thy sake. Againe *Gen 44. 5.* Is not this the cup in which my Lord drinketh? and whereby indeed hee divineth? that is, proveth or maketh triall or experience what manner of men ye are: the *Heathen* people were very superstitious in these observations: Some dayes were *Atri*; others *Albi*, some unluckie, others luckie; on some dayes they counted it unfortunate to begin battell, on some moneths unfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unluckie signes, so likewise in the means used to avert the evill portended: the meanes were either words, or deeds.

Deeds, thus if any unluckie bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which amongst the simpler sort of people is thought to be a

means

*c Plura istiusmodi
di theoria vix
sola vixt apud
Theophrastum
character. del.
Suet. Suet. 14.*

meanes to cure *witchcraft*. By words, they thought to elude the evill, signified by such signes, when they say, Εἰς καὶ τὸ κεφάλαιόν σου, *In caput tuum recidat hoc omen*; *This evill light on thine owne head.*

The third is מכשפה *Mecascbeph*, *A Witch*, properly a *Iugler*. The Originall signifieth such a kind of Sorcerer, who bewitcheth the senses and mindes of men, by changing the formes of things, making them appeare otherwise than indeed they are. The same word is applyed to the Sorcerers in *Egypt*, who resisted *Moses*, *Exod. 7. 11.* Then *Pharaoh* also called *Mecascbephim*, the Sorcerers. Now the Magicians in *Egypt*, they also did in like manner with their *Incantments*. This latter part of the text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they were wise men, and great Philosophers: the word *incantments* declareth the manner of the delusion, and it hath the signification of such a sight whereby the eyes are deluded, for לחטטים *Labatim*, there translated *incantments*, importeth the glistening flame of a fire, or sword, wherewith the eyes of men are dazzled. The Greeke version doth not unfitly terme them ὀφθαλμοποιῶντες *Ophthalmo-poiotes*, *Seplastarios*, *Com-*

φορμαδοὶ καὶ
ἐκτὸς μυστρίων
Swid.

pounders of Medicines, or if you please, ¹ *complexion-makers*, such Artisans who make men and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who under a forme and shew of godlinesse, leade captive silly women, to the *Egyptian Sorcerers*, *Iannes and Jambres*, who resisted *Moses*, *2 Tim. 3. 8.* These two were of chiefe note. In the ² *Talmud* they are called *Iohanne and Mamre*; by ^h *Numenius*, a *Pythagorean*, *Iannes and Jambres*; by ⁱ *Pliny*, *Jannes and Iotape*.

The fourth is חבר *Chober*, a *Charmer*. The He-
brew

² *Talmud. tract.
Menachoth. c. 9.
h Origen contra
Celsum. lib. 4.
i Plin. nat. hist.
lib. 30. cap. 1.*

brew word signifieth conjoyning or consociatinge either from the league and fellowship which such persons have with the Devill, or as Bodine thinketh, ¹ because such kinde of Witches have frequent meetings, in which they dance and make merry together. Onkelos translateth such a charmer *Raten*, a mutterer, intimating the manner of these Witheries, to be by the muttering or soft speaking of some spell or charme. The description of a Charmer is thus delivered: ¹ He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishnesse thinketh that these words are profitable: that if one say so, or so unto a Serpent or Scorpion, it cannot hurt a man. and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frightened, or that layeth the book of the Law, or the Philacteries upon a childe that it may sleepe, such are not only among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prov. 3. 22. They shall be life unto thy soule. Of this sort was that, whereof Bodinus speaketh, That a childe by saying a certaine verse out of the Psalmes, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.

The fifth, *Συμβολισμός* Sympolismos, a consuler with Ob, or with familiar spirits. Ob signifieth properly a Bottle, and is applyed in divers places of Scripture to Magicians, because they being possessed with an evill spirit, speak with a soft and hollow voice, as out of a bottle. The Greeke calleth them *Ενταυτισμοί* Entaustismoi, Ventriloquos, such whose voice seemeth to proceed out of their bel-

¹ Bodin. Mag. demon. l. 1. c. 6.

¹ Maimon. tract. Idol. c. 11, sect. 10. 11.

^m Bodin. Mag. de mon. l. 2. c. 1.

ⁿ Chrysostom. 1 Cor. 12. Tert. adv. Marcion. l. 4. c. 25.

• August. 2. de
doctr. Christ. c. 23

ly. Such a Diviner was the Damocell, Act. 16. 16. in
• S. Augustines judgement, and is probably thought
so by most Expositors, who are of opinion, that the
spirit of Python with which this Damocell was posses-
sed, is the same which the spirit of Ob was amongst
the Hebrewes. Hence the Witch of Endor, whom Saul
requested to raise up Samuel is said in Hebrew to have
consulted with Ob; but among the Latine Expositors,
she is commonly translated Pythonissa, one possessed
with the spirit of Python.

The sixth is, *ἰσχυρὰ* *Iiddegnoni*, A Wizard; in the
Greeke, he is translated sometimes *Γύμνῃς*, a cunning
man. In both languages he had his name from know-
ledge, which either the Wizard professed himselfe to
have, or the common people thought him to have.

The Rabbies say, he was called in Hebrew from a cer-
taine beast named by them *Ἰαδνα*, in shape resembling a
man, because these Wizards when they did utter their
prophecies, held a bone of this beast betwene their teeth.

This haply might be some diabolicall Sacrament or
Ceremony, used for the confirmation of the league be-
twene Satan and the Wizard. ¹ Prophane history
mentioneth divinations of the like kinde, as that
Magicians were wont to eat the principall parts and
members of such beasts, which they deemed pro-
pheticall, thinking thereby, that by a kind of *μετεμνομεν*
the soule of such beasts would bee conveyed into
their bodies, whereby they might be enabled for
prophecie.

The seventh is *דורש אל המתים* *Doresch el ham-*
methim, the Greeke answereth word for word, *ἰσχυρὸς*
ἰσχυρὸς, An inquirer of the dead, a Necromancer. Such
diviners consulted with Satan in the shape of a dead
man. A memorable example we finde recorded,

I Sam.

p P. F. 2. Levit.
19. *Jerum* *Athe-*
neus *bestiam*
hanc *vocat* *ἰαδνα*
ἰαδνα *ἰαδνα* *ἰαδνα*
Bodin. Mag de-
mon. l. 1. c. 6. p. 89
q Peter. de Mag.
pag. 57.

1 Sam. 29. There King Saul about to warre with the Philistines, (God denying to answer him either by dreames, or by *Vrim*, or by *Prophets*) upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raised up from the dead*, to tell him the issue of the warre. Now that this was not in truth, *Samuel*, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that *God* who had denied to answer him by any ordinary meanes, should now deigne him an answer so extraordinary. *Secondly*, no *Witch* or *Devill* can disturbe the bodies or soules of such as die in the Lord, because they rest from their labours, *Rev.* 14. 14. *Thirdly*, if it had beene *Samuel*, he would doubtlesse have reproved *Saul* for consulting with *Witches*.

The eighth is סוּעַל מַקְלוֹ *Scoel maklo*, A consulter with his staffe, *Hof.* 4. 12. *Ierome* saith, the manner of this divination was thus: That if the doubt were betwene two or three Cities, which first should be assaulted; to determine this, they wrote the names of the Cities upon certain staves, or arrowes, which being shaken in a quiver together, the first that was pulled out determined the City. Others deliver the manner of this consultation to have beene thus: The consulter measured his staffe by spans or by the length of his finger, saying as he measured, *I will go, I will not go, I will do such a thing, I will not do it, and as the last span fell out, so he determined*: This was termed by the Heathens ραβδομαντία or ελαμειρία, Divination by rods, or arrowes.

1 Pil. Druf. in
Dant. p. 592.

The ninth was רֹאֵה בַּבֶּכֶר *Roe baccabed*, a diviner by intrals, *Ezek.* 21. 21. *Nebuchadnezer* being to make warre both with the *Jewes* and the *Ammonites*, and doubting in the way against whether of these he should make his first onset; *First*, he consulted with

L I B. 4. *Severall sorts of Divination forbidden.*

his *arrowes* and *flaves*, of which hath beene spoken immediately before; *Secondly*, he consulted with the *intrals* of *beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principall member observed, it was called *Consultation with the liver*. Three things were observed in this kinde of divination. *First*, the colour of the *intrals*, whether they were all well coloured. *Secondly*, their *place*, whether none were *displaced*. *Thirdly*, the *number*, whether none were *wanting*; among those that were wanting, the want of the *liver* or the *heart* chiefly presaged ill. That day when *Julius Caesar* was slaine, it is storied, that in two fat *Oxen* then sacrificed, the *heart* was wanting in them both,

THE



THE
FIFTH BOOKE
Of their Consistories.

CHAP. I.

Their Courts of Indgement, especially their Ecclesiasticall Consistory.

Here were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church busineses, the other for affaires in the Common wealth; the one an *Ecclesiasticall Consistory*, the other a *civill judicatory*: of these, and their severall censures, and punishments, it remaineth now to be spoken.

These differēt consistories or Courts of justice, we finde first distinguisht, *Deut. 17. 12.* He which will not hearken unto the Priest or unto the Iudge. Where the people of *Israel* are directed, in what cases, and to what persons they should make their appeales from inferiour Courts; Namely, to the Priest, in matters spirituall, or ceremoniall; and to the Iudge in mat-

*Junius Analys.
Expos. Deut. 17.*

ters civil or criminall. These two Courts are more plainly distinguished, *2 Chron. 19* where *Iehosaphat* reforming many abuses in Church and Commonwealth, first appointed thorowout all the fenced cities of *Iudah*, *secular Judges* to determine criminall causes, *vers. 5.* And at *Ierusalem* he appointed a *spirituall Court* consisting of *Levites, Priests, and the chiefe Fathers of Israel*, *vers. 8.* And in causes spirituall for the Lord *Amariah*, the high Priest was chiefe: in causes criminall for the King, *Zebediah* was chiefe, *verse 11.* likewise the Prophet *Ieremiah* is condemned to die, by the Consistory of Priests, *Ier. 26. 8.* But by the Consistory of Princes, or *secular Judges*, sitting in the gate, he was absolved and discharged, *vers. 16.* yea, although the tyranny of *Antiochus*, and the troublesome times insuing had bred such a confusion in matters of government among the *Jewes*, that an evident distinction can hardly be found in the *New Testament*: yet some footsteps and imperfect tokens of both Courts are there observable, principally, *Matth. 21. 23. It. Matth. 26. 3.* The Chiefe Priests and the Elders of the people, are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name; the *secular Consistory* termed *סנהדרין*, *A Councell*: the *spirituall* termed *סניגוגה*, *A Synagogue.* They will deliver you up to the Councels, and they will scourge you in their Synagogues, *Matth. 10. 17.* Hence that great assembly of Prophets and holy men, called together by *Efra*, for the reformation of the Church, after their returne from *Babylon*, is called *Synagoga magna*, *Their great Synagogue.*

The office of the *Ecclesiasticall Courts*, was to put a difference betweene things holy and unholy, and betweene cleane and uncleane, *Levit. 10. 10*, and to deter-

mine appeales in controversies of difficulty. It was a representative Church. Hence is that, *Dic Ecclesie*, Mat. 18.16. Tell the Church, because unto them belonged the power of *Excommunication*, the severall sorts of which censure follow in the next Chapter.

Only here take notice, that as in the *Civill Consistories*, consisting of seventy Judges, which was the supreme Court, there were two sate as chiefe, namely one whom they termed *Nass*, the Lord chiefe Justice; and the other, whom they termed *Ab beth din*, the Father of the Senate: so in the *Ecclesiasticall Consistory*, the High Priest and his Sagan, or second High Priest, sate chiefe there, 2 Kings 23.4. ^b That the High Priest sate in the *Sanhedrim* necessarily is an error, for he was not elected into that company, except he were a man of extraordinary wisdom. Again, note that sometimes both *Consistories* assembled together, as often as the matters to be determined, were partly Ceremoniall, partly Civill, partly belonging to the Church, partly to the Common wealth: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the Gospel. The chiefe Priests and the Elders meet together.

^b *Moses Rosenf.*
in *Sanhedrim*.

CHAP. II.

Of their Excommunication.

They had three degrees of *Excommunication*. The first was called in the N. T. a casting out of the Synagogue, John 9.22. by the Jews a *Niddui* (i.) a separation, or putting away. ^b It signified a se-

רָרָר Signifi-
cat haec vox Se-
parationem, E-
longationem, de-
ducitur à verbo
רָרָר Separavit
Hinc etiam pro-
scriptus, proflig-
atus, aut sepa-
ratus quispiam
dicitur תָּרָרָר.
^b Buxtorf ex
Rabbinia Epist.
Hebr. pag. 55.

paration.

paration from all commerce or society with any man or woman for the distance of foure cubits; also from eating or drinking with any; from the use of the marriage bed, from shaving, washing, or the like, according to the pleasure of the *Iudge*, and the quality of the offence: It was of force thirty dayes, yet so that they might be shortned upon repentance. He that was thus excommunicated had power to be present at Divine Service, to teach others, and learne of others; he hired servants, and was hired himselfe, but alwayes on condition of the foresaid separation. If he remained impenitent, according to the pleasure of the *Iudge*, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male children were not circumcised, if he died without repentance, then by the sentence of the *Iudge*, a stone was cast upon his Coffin or Beire, to shew that he was worthy to be stoned. They mourned not for such a one with solemne lamentation, they followed him not unto the grave, nor buried him with common buriall.

The second was called in the N. T. a giving one over to Satan, 1 Cor. 5.5. By the Jewes *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the Old Test. There we shall finde it applyed to persons, or to things; if to persons, then it signifieth a devoting of them to God by their death, Levit. 27.29. If to things, then it signifieth a devoting of them unto God, by separating them from ordinary use: hence it is that Achan is punished for stealing the devoted thing, Josh. 7. Persons thus devoted were termed by the Greeks *ἀνὰ θεῶν*, and devoted things, *ἀνὰ θεῶν*. Notwithstanding, in the Apostles time, both *cherem*, and *ἀνὰ θεῶν*, signified a second de-

c *Bukev* ἀνὰ-
θεῶν dici
 tradit, homines
 sacros, (i) quoniam
 capiti inferis
 dicati sunt
 Et de re: ἀνὰ-
θεῶν vero
 donavia dei con-
 secrata.

gree of *Excommunication*, differing from the former; First, because it was not done in a private Court, but published in the audience of the whole Church. Secondly, maledictions, and curses were added out of the Law of Moses. At the publishing hereof candles were rinned, and when the curses were ended, they put out the candles, in token that the excommunicate person was deprived the light of Heaven. This kind of excommunication was exercised against the incestuous person. And against * *Hymeneus*, and * *Alexander*.

The third was called in the New Test. by the Syriak name *Maranatha*, 1 Cor. 16. that is, the Lord commeth. *Maran* signifieth the Lord, and *Atha, commeth*, and this they say was instituted by *Enoch*, Ind 14. The Jewes called it *Schammatha*, the Etymologie of which word I finde to be twofold. Some say it soundeth as much as *Maran-Atha*, the Lord commeth, ⁴ *Schem* signifying the Lord, and *Atha commeth*: * others say it soundeth, *There is death*, *Scham* signifying there, and *Mitha*, death.

Hence we may render it an excommunication to death. * And this is thought to be the reason of that phrase, 1 John 5. 16. *There is a sin unto death*, (i.) which deserveth excommunication to death. * *R. Gerson* forbade the breaking open of letters, under the penalty of all three sorts of excommunication. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the forme hereof in the Chapter of the Sadduces.

In the Greeke Church there wereⁿ foure degrees of this censure. 1. *Εἰς αἴρεσιν*. Those were censured with this degree, who were only barred the Lords Table: as for entrance into the Church, hearing the word, praying with the Congregations, they enjoyed equall liberty with other Christians, they might stand by & behold others receive the Sacrament, but themselves did

not

* 1 Cor. 5. 5.
* 1 Tim. 20. 15.
ד ש דנמ
מ, נאן נע
מ.

c. Elias Thisinus
in rabice.

שמרה
i. Bertram. de
Politia Judaic.
c. 2 p. 21.

g. Buxtorf. Epist.
Hebr. p. 59. in
dispi Epistole
subjici solent
hec abbreviatura

אסור
כהרג מית

i. prohibitum est
anathema R.
Gloria luminis
capiti vitatis
(scil. resignare
sua literas)

h. Vid. Iustellu
notas in codicem
equonum Eccles.
univers. ad ca.
non. 25. Bellar.
de penis. lib. 1. c.

2. C. Calaub.
Exercit. p. 552.
observant quin-
tum gramum,
quem ille pascu-
m, aliter pascu-
m appellat.

i Vid. Inſtel. loco
citato.

k Hoſpin. de
Temp. is p. 88.

partake thereof, whence they were called *Stantes*.
 2. *ἑστῆσαντες*, concerning this censure, all that I reade
 of it is thus; That he that is *thus censured*, hath ad-
 mittance into the *Church*,ⁱ but his place must be be-
 hind the *Pulpit*, and he must depart with the *Catechu-
 meni*, that is, such *Pagani* who were gained to the
Christian faith, but not fully admitted into the *Church*,
 because they wanted Baptisme, and therefore that
 they might not pray promiscuously with other *Chri-
 stians*, there was a place behind the *Quire of the
 Church*, in manner of cloysters, allotted to them, and
 was from them called *Catechumenium*: This I take to
 be the place for this second degree of *Excommunication*,
 so that the force of this censure I think to consist
 in these three things. First they were *barred the Lords
 Table*. Secondly, they might *not stand by at the admi-
 nistration of the Lords Supper*, (which was allowed in
 the first degree) and this appeareth cleerely, because
 the *Catechumeni* departed alwayes at the celebration of
 the *Communion*; for to them principally it was said,
ite missa est. Thirdly, though they might *προσκύνησαντες*, fall
 downe on their knees and pray, and were thence called
Succumbentes, yet this they might not do in the Con-
 gregation, but only in that place behind the *Quire or
 Pulpit*, which was allotted to the *Catechumeni*, and in
 this also this second degree differeth from the first. The
 third sort of censure was *ἀκηκοῦντες*, the party *thus censu-
 red* was permitted to come no further than the *Church
 Porch*, where it was lawfull for him to heare the
 Scriptures read, but not to joyne in prayer, nor to
 approach the *Lords Table*, whence such were termed
Audientes. The fourth and last sort was *ἀποκλεισθέντες*
 persons under this censure, stood quite without the
Church, requesting those that entred in, with teares
 and

and weeping, to petition the Lord for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought that *Cain* was censured by the first decree of Excommunication called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the three degrees of Excommunication were borrowed from the three sorts of uncleanness, which excluded people out of the three camps, though there was an observable proportion betweene them. *Niddui* may be parallel'd with the exclusion out of the campe of God alone, which befell those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the campe of God, and the campe of Levi, which befell those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all three camps, the campe of God, the campe of Levi, and the campe of Israel, this befell those that were defiled of leprosie, and from the *Jewes* it is probable that the *Greek* and *Latine Churches* borrowed their degrees of Excommunication.

De quibus P.
Fagius in Num.
5.2.

CHAP. III.

Their civill Consistories, what persons were necessarily present in them.

IN many things, men might be sinfull in respect of Gods Law, though not liable to punishment, in respect of mans; thou shalt not avenge nor be mindfull of wrong, *Levit. 19. 18.* which the *Hebrewes* explain thus, *To avenge*, is to deny a good turne to one who formerly denied him. *To be mindfull of a wrong*, is to

do a good turne to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other of his unkindnesse. They illustrate it thus: when *Ruben* saith to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an hatchet of *Ruben*, and saith unto him, Lend me thy Hatchet; *Simeon* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נְקִימָה *Nekima*, *Avenge-ment*. Now when *Ruben* saith to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him; afterward *Simeon* borroweth an Hatchet Of *Ruben*, *Ruben* saith, Loe I will lend it thee, I will not deale with thee, as thou dealtest with me, this is נְטִירָה *Netira*, *Mindfulnessse*: both these were sinfull, but not liable to mans judgement.

In all civill Courts, five sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Court* there was one that was chiefe over all the other *Judges*, they called him in *Hebrew*, *Nasi*; in *Greeke*, ἀρχων, *The Prince*. His leave was craved for the triall of actions: the *Witnesses* were at least two, *Deut.* 19. 13. If they were false, they punished them with a *Talio*, the same punishment which he intended against his brother, *Deut.* 19. 19. The *Notaries* were two, ^a one stood on the right hand to write the sentence of *absolution*, and what was spoken in defence of the partie; the other stood on the left hand, to write the sentence of *condemnation*, and the objections against the party. ^b *Drusius* thinks that *Christ* speaking of the last judgement, had reference to this; He shall set the sheep on the right hand, and on the left the goats, *Matth.* 25. 23. The *Officers* were in manner of *Sheriffes*, they were present to execute

^a *Moses Rosenf.*
in *Sambodrim.*

^b *Drus. praec.*
Matth. 25.

execute what the *Judges* determined, whence they carried up and downe their * *staves* and *whips*, as the *Consuls* at *Rome* had *Rods* and *Axes* carried before them, for the readier execution of justice. In *Hebrew* they are called שטרנים *Schoterim*, by the *Septuagint* sometimes γραμματισται, in our *English* translation commonly *Officers*, and by *Saint Luke* πραιποσιτοι, for doubtlesse there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary (ἀδύχων) to the *Magistrate*, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poore, to save him from those that judge his soule. *Psal.* 119. 31. that is, the *Lord* shall plead his cause. And *Satan* stood at the right hand of *Ioshua*, *Zach.* 3. 1. that is, to accuse him or pleade against him. When *S. Iohn* speaketh, If any man sinne, we have an advocate, 2 *Iohn* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The *Judges* they examined and determined matters, and after examination, sentence was pronounced by the *Judge* in this manner; Tu N. justus, Tu N. reus. Thou *Simeon* art just, Thou *Ruben* art guilty: at the pronounciation of which the guilty person was dragged to the place of execution: When he shall be judged, let him be condemned, *Psal.* 109. 7. the *Hebrew* is, let him go out wicked.

The manner of sentencing persons, varied in most countries. The *Jewes* by a simple pronounciation of sentence, both absolved men, and condemned them. The *Romans* gave sentence by casting in tables, into a certaine box or urne prepared for the purpose:

* *Moses* *Kousens*.
in *Sanctrim*.

c *Rosin. Antiq.*
Rom. l. 9. c. 24.

d Erasim. Adag.
 O praef.

if they absolved any, they wrote the letter *A*, in the table, it being the first letter of *Absolvo*: if they would condemne any, they cast in a table with *C*. written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N.L.* signifying *Non liquet*. The ^d *Grecians* in like manner used three letters, *Θ* was a token of condemnation, which occasioned that of *Persius*,

Et potis es nigrum vitio praefigere theta.

T was a token of *absolution*; *Λ* of *ampliation*. Others signified *condemnation*, by giving a blacke stone; and *absolution*, by giving a white stone.

{ *Mos erat antiquis, niveis atrisque lapillis,*
 { *Hos damnare reos, illos absolvere culpa.*

Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev. 2. 17.* To him who *overcommeth*; I will give a white stone, that is, I will *absolve* and *acquitt* him in the day of judgement.

Note these three phrases, *ἀναστῆναι ἰς κρίσιν*, To rise up to judgement; *ἀναστῆναι ἐν κρίσει*, To rise up in judgement; *ἐξελθὼν κατὰ κρίσιν*, To depart guilty. The first, is applied to the Judge in the execution of justice. When God rose up to judge, *Psal. 76. 10.* That is, to execute judgement. The second is applied to the party prevailing in judgement. The men of *Niniveh* shall rise up in judgement. with this generation, *Matth. 12. 41.* That is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7.* Let him depart guilty or wicked. The ungodly shall not stand in judgement, *Psal. 1.* The like phrases were in use among the *Romans*, *Stare in Senatu*, to prevaile in the Senate, *Causa cadere*, to be cast in onesuit. But these phrases among the *Romans*, I think to have beene taken out of

of their Fence-schools, where the set posture of the body, by which a man prepareth himselfe to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de statu*, to give back, *Gradum vel statum servare*, to keepe ones standing: and from thence have those elegancies beene translated into places of judgement.

CHAP. IV.

The number of their Civill Courts.

THeir civill Courts weretwo, סנהדרים גדולה *Sanbedrim gedola*, the great Consistory, or *supreme Senate*, סנהדרים קטנה *Sanbedrim Ketanna*, the lesser and inferiour Court. Thus I finde them divided generally by the *Rabbines*: and although the latter was subdivided as will after appeare; yet in old time, there were only two first branches: which division our *Saviour Christ* seemeth to have followed, calling the lesser Court דין קטן, by the name of *judgement*: the greater דין גדול, by the name of a *Councell*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgement*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Councell*: whosoever shall say foole, shall be worthy to be punished with the fire of *Gehenna*, *Matth. 5*: In which words, as there is a gradation of sin, 1. *Anger*, a passion of the minde. 2. *Raca*,^e scornfull or slighting speech, as *Tut, Tush, &c.* 3. *Foole*, reproachfull and opprobrious names: So likewise there is a gradation of punishment. 1. *Judgement*, a lesser court. 2. *Councell*, the greater court. 3. The fire of *Gehenna*: Now *Gehenna* was a valley, terrible for

^e *Raca non grandis alicujus est sermo contumeliosus, sed magis e contemptu nascitur, & neglectu dicentis. Chrysost. b. mil. 16. in Mar.*

f David Kimchi
Psal. 27. 13.

for two sorts of fires in it; *First*, for that wherein men burnt their children unto *Moloch*. *Secondly*, for another fire there continually burning, to consume the dead carcases, and filth of *Ierusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *type of hell fire it selfe*. We may resolve that text thus, *Anger* deserved the punishments of the *lesser Court, Raca*, the punishments of the *greater*: and *Foole* deserved punishments beyond all courts, even the *fire of Gehenna*.

g Moses Kotsenf.
Joh. 186. vol. 2.

The *greater court* by way of excellency, was called the *Sanhedrim*, which word came from the Greek *συνεδριον*, a place of judgement: it was also called בית דין *Beth din*, the house of judgement. It was distinguished from the other Courts, *first*, in respect of the number of the Judges, which were *seventy one*; according to the command of God to Moses at their first institution, *Numb. 11. 16*. Gather unto me *seventy* men of the *Elders* of *Israel*, whom thou knowest that they are the *Elders* of the people, and governours over them, and bring them unto the tabernacle of the congregation, and let them stand there *with thee*. From the latter words of this text, it is observed that there were *seventy* besides *Moses*, and therefore after his decease they alwayes chose one *chiefe Judge* in his roome, not reckoning him among the *seventy*, they called him *Nasi*, the *Prince* or *chiefe over the seventy*. These *seventy* are ^h thought to be chosen *six* out of every *Tribe*, save the *Tribe of Levi*, out of which only *four* were chosen. * Others think the manner of their choise was thus; *Six* of every *Tribe* had their names written in little scroles of paper, in *seventy* of these scroles was written זקן *Zaken*, *Senex*, an *Elder*; in the

h Franc. Junius
Analys. c. expos.
Numb. 11.

* Solom. Iarchi.

two other חלק *Chelek, Pars, A Part*; these scroles they put in a pitcher or urne, and those that pluckt out a scroll wherein *Elder* was written, were counted amongst the number of the *Iudges*: those that pluckt out the other scrolles, in which a *Part* was written, they were rejected, *Numb.* 11.26: The senior of these *seventy* was called אב בית דין *Ab beth din*, the father of the judgement hall. The whole seat or bench of *Iudges*, sate in manner of an halfe circle, the *Nasi* sitting in the middest above the rest, the others sitting round about beneath, in such manner that the Father of the judgement Hall sate next to the *Nasi* on the right hand. The lesser Consistory was subdivided into two sorts, one consisted of twenty three *Aldermen*, and two such Consistories there were in *Jerusalem*, the one at the doore of the Court before the Temple, the other at the doore of the Mountaine of the Temple: yea, in every City thorowout *Israel*, where there were sixscore householders, such a Consistory was erected: the other sort of lesser Courts consisted only of a *Triumvirat*, three *Aldermen*: and this was erected in the lesser Cities, which had not the number of sixscore householders.

The second difference between the greater Consistory and the lesser, was in respect of the place. The *seventy* sat only at *Ierusalem* within the Court of the Temple, in a certaine house called לשכת הגזית *Lischath hagazith*, The paved chamber, because of the curious cut stones wherewith it was paved: by the Greekes it was called λιθόστρωτον the pavement. *Pilate* sate downe in the judgement seat, in a place called the Pavement, *Iohn* 19.13. The other Consistory sate all in the gates of the Citie. Now because the gates of the Citie are the strength thereof, and in their gates their

Numb. 11.26.

i Moser Kofens.
fol. 186. col. 2.

k Moser Kofens.
ibid.

their Judges sate; hence is that, *Matth. 16. 18. The gates of hell shall not overcome it*, that is, neither the strength nor policie of *Satan*.

Lastly, they differed in respect of their power and authority: the *Consistory of seventy* received ¹ appeals from the other *inferiour Courts*, from that there was no appeal: againe, the *Consistory of three* sate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other of *twenty three* sate on life and death, but with a restrained power; they had not authority to judge an *whole Tribe*, the *High Priest*, *false Prophets*, and other such weighty matters: this belonged only to the *seventy in Ierusalem*: ^m Hence is that, *O Ierusalem, Ierusalem, which killest the Prophets*, *Luke 13. 34.* The means how they tryed a *false Prophet* was thus, they observed the judgements which he threatned, and the good which he prophesied to a place: if the judgements took not effect, this did not argue him a *false Prophet*, because *God* was mercifull, as in the case of *Ezekiab*, and the people might repent, as the *Ninivites* did: but if he prophesied good, and that came not to passe, they judged him a *false Prophet*. The ground of this triall they make the words of *Jeremiab*, *The Prophet which prophesieth of peace, when the word of the Lord shall come to passe; then shall the Prophet be knowne, that the Lord hath truly sent him*, *Ier. 28. 9.*

n *P. Galat. lib. 4*
cap. 5.
o *Ioseph. Antiq.*
lib. 14. ca. 17.

The College or company of these *seventy*, exercised judgement, not only under the *Kings* and *Judges*, but their authority continued in times of vacancies, when there was neither *Iudge* nor *King* to rule *Israell*, and it continued untill ^o *Herod* put them down, and destroyed them, to secure himselfe of the Kingdome.

Here

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: For he went from yeare to yeare in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged *Israel* in all those places, 1 Sam. 7. 16. To which I take it, we may say, that as the *Emperours* of *Rome* had power to ride Circuits, and keepe *Affises*, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their Courts stood firme. This kind of judging by keeping of *Affises*, the *Romans* termed *κρίνω* *κρίσις*, the other *βελών* *συγκλητόν*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THE Law of God required these properties in Judges; 1. *Wisdome*. 2. *Vnderstanding*. 3. *Integrity*. 4. *Courage*, Deut. 1. 13. Others are reckoned, Exod. 18. 21. namely, 5. *The feare of God*. 6. *Love of truth*. 7. *Hating of covetousnesse*: to these may be added the eighth, namely, *having no respect of persons*, Deut. 1. 17. These two last especially, the *Heathens* required in their *Judges*: whence the *Ther-* ^{a Plut. de Iside.} *bans* painted *Iustice* without hands, and without eyes, to intimate that *Judges* should receive no gifts, nor be swayed with *sight of persons*.

The *Jewes* added many more. 1. *That they should be free from all blemish of body*. 2. *That they should be skilful in the seventy languages*, to the intent that they might not need an interpreter in the bearing of causes. 3. *That they should not be far strooken in yeares*; which ^{b Moses Konfess. in Sanhedrin.} likewise

likewise was required by the Romans in their Iudges, as appeareth by that common adage, Sexagenarius de ponte.

4. That they should be no Eunuches, because such commonly were cruell. 5. That they should be fathers of children, which they thought was a speciall motive to mercy. 6 That they should be skilfull in Magicke, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the *Judges* dying, there sat ^c three benches of others beneath, whom they called ^d *Talmidi Chacanim*, *Schollers of the wise men*: out of these they made their election, and two of these alwayes accompanied the condemned person to the place of execution.

Their *Inauguration of Judges* was twofold. *At first, by *imposition of hands* upon the head of the party, after the example of *Moses laying hands on Iosua*: this *imposition of hands* was not held lawfull, *except it were in the presence of *five or three Judges* at the least. Afterwards it was by *saying a certaine verse*. †*Loe thou art associated, and power is given thee to judge of penalties*. Hence is that saying of *Galatinus* out of the *Talmud*, *Institutio Iudicum, aut manu fiebat, aut nomine tantum*.

Observe here, that *Samuc*, which I render *associated*, doth not alwayes signifie a man licensed to the discharge of some publick office by *the imposition of hands*, for here it is applyed to those, who were *not admitted by imposition of hands*. No, the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jewes* and *Christians*, translated the *imposition of hands*, is because this solemn kinde of licensing termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admission

are, 1. The case of the blasphemers, *Levit. 24. 13.* Secondly, the case of him that gathered sticks on the Sabbath, *Numb. 15. 35.* In all these judgements there is, *The Lord spake unto Moses.* And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemne manner bespeak the people to stand still, *Et ego audiam,* And I will heare what the Lord will command. Notwithstanding wilfull delays in Justice maketh the Judge unrighteous. In that unrighteous Judge, from whom the Widow wrested sentence by importunity, we reade not of any other fault in him, but delay, *Luke 18. 6.*

Secondly, the party accused was placed on some high place, from whence he might be seene and heard of all the people: *Set Naboth, In capite populi, on high among the people, 1 Kings 21. 9.*

d Drus. praecriit.
Matth. 27.

Thirdly, the Judges and the witnesses (did when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy blood be upon thine owne head:* unto this the people had reference, saying, *His blood be on us and our children, Mat. 27. 25.*

Fourthly, the place of execution was without the gates, the malefactors were had thither by two executioners, termed by the 'Rabbines חזני הכנסת *chazani haeceneseth*, Spectators of the congregation, which is a periphrasis of those, whom S. Mark calleth *συναγᾶγοι*, *Marke, 6. 27.* which word, though it be used by the Greeks and 'Chaldee Paraphrasts, yet it is a meere Latine, derived à *speculando*; because in the Court the Executioners were only spectators, to behold and attend what the Judges would command them.

Fifthly, when the malefactor was led to execution,

e Moser Kotsen.
in Sanhedrin, li.
Talmud, li. Mac-
coth, cap. 3. in
Mischna.

ספיקל
טריא
Vielid. & Tar-
gum Hierosolym.
Gen. 37. 3.

g. Moses Kufca.
in loco superius
citato.

a publick cryer went before, saying, *Such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place, and these N. N. are witnesses thereof: If any therefore knoweth any thing which may doe him good, let him come and make it knowne.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchiefe or linnen cloth in his hand, that if any person should come for his defence, he at the doore swunged about his handkerchiefe; upon the sight whereof, another standing in readinesse a pretty distance off with an horse, hastened and called back the condemned person: yea, if the malefactor had any further plea for his owne purgation, he might come back four or five times, except he spake vainly, for the discerning whereof, two of those, whom they termed *Schokers of the wise men*, were sent with him to observe his speech on the way.

Sixthly, he was exhorted to *confesse*, that he might have his portion in the world to come: Thus *Ioshua* exhorted *Achan*. *Iosh. 7. 17.* My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom *Achan* answered, *vers. 20.* Indeed I have sinned against the Lord God of Israel, and thus have I done.

Seventhly, in the time of execution, they gave the malefactor, *Granum thuris in calice vini*, A graine of frankincense in a cup of wine: this they did give to cause a giddinesse in the condemned persons head, that thereby he might be lesse sensible of the paine. *S. Mark* calleth this cup *εὐμυρρινος οἶνος*, wine mingled with myrrhe, *Marke 15. 23.* This was done after the manner of the Iewes, but the souldiers in mockery mingled Vineger and Gall with it, *Mat. 27. 34.* As like-

wife

קדרט
לכרנה
בכוס
וין
Nerat lebna be-
co' seb. liat n.
Maimon. in San-
hedrim. c. 13. 11.
Moses Kufens. id
Sa. hedrim.

wise they gave him a second cup *in derision*, when they took a Sponge, and filled it with Vineger, and put it on a reed, *Matth. 27. 48.* S. Mark in the first cup mentioneth the custome of the *Iewes*, which in it selfe had some shew of compassion, for the ground of this custome was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perishe.* S. Matthew mentioneth only their wicked mixture, contrary to the received custome, so that one Evangelist must expound the other: This first cup was so usually given before execution, that the word *Calix a cup*, is sometimes in Scripture put for death it selfe. *Father, if it may be, let this cup passe from me.*

i Casaub. exercit. p. 654. ex Maimonid.

Lastly, the tree whereon a man was hanged, and the stone wherewith he was stoned, and the sword wherewith he was beheaded, and the napkin wherewith he was strangled, they were all buried, that there might be no evill memoriall of such a one, to say: *This is the tree, this is the sword, this is the stone, this the napkin, whereon, or wherewith such an one was executed.*

a Paraphrast.
Cald. Ruth. 1. 17.
Mikhloli. fol. 188
col. 3.
b קד'ה
Sethil., Lapidatio
c שריפה
Sheripha, combustio.
d הרג
Herog. Decollatio.
e חנק
Chonek, suffocat.
f חיסול
האסור
בחרות
כחם חנק
חרס
Omnis Mors que
aboluit in lege
usurpativ, strangulatio est, R.
Solom. Exod. 21.
16.

CHAP. VII.

Their capitall Punishments.

THe *Iewes* of old had only ^a *four sorts of death* in use among them. 1. ^b *Lapidatio*, stoning. 2. ^c *Combustio*, burning. 3. *Decollatio*, beheading. 4. ^d *Suffocatio*, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They have a ^e *rule*, that wheresoever the Scripture

ture saith of an offender, *Morte plectetur*, he shall bee punished with death, not expressing the kinde of death, there it ought to be interpreted of *strangling*. For example, the law saith of the Adulterer, *Lev. 20. 10. Morte plectetur*, Let him be punished with death: because the kinde of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the foure, and where the Law determineth not the punishment, there they say, *Ampliandi fautores*, The favourablest exposition is to be given.

The rule is not generally true, for in former times *Adultery was punished with stoning* I will judge thee after the manner of them that are harlots, saith the Lord, *Ezek. 16. 38.* And in the fortieth verse the judgement is named; They shall stone thee with stones: likewise the Scribes and Pharisees said unto Christ, *Moses in the Law commanded us*, that such should be stoned, *Iohn 8. 5.*

Before we treat in particular of these foure punishments, it may be questioned, *Whether the Jewes had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jewes said to Pilat, *It is not lawfull for us to put any man to death*, *Ioh. 18. 31.* Latter Jewes say, that *all power of capitall punishments was taken from them forty yeares before the destruction of the second Temple*, and of this opinion are many Divines.

*g Moses Karsens;
in S. a. hebrim.*

Answer. First, the Jewes speech unto Pilat, that it was not lawfull for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the generall, taken from them, yet in this particular, power was permitted

ted them at that time from Pilate, *Take ye him, and judge ye him according to your Law, Iohn 18.31.* Neither can it be said, that their law could not condemne him, if he had beene a transgressour thereof; or that they had not out of their law to object against him: for they say, *They had a Law, and by their law he ought to dye, Iohn 19.7.* It was not then want of power, but the holinesse of that time, made them say, *it was unlawfull.* For they held it *unlawfull* upon their dayes of preparation to sit on life and death, as hath beene shewne in the Chapter of translating feasts. And Friday on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of judging capitall crimes were taken from them by the Romans? We are to distinguish betweene crimes. Some crimes were transgressions of the Roman law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemie and the like; in these, power of judging seemeth to have remained with them. When Paul was brought by the Iewes before Gallio, Gallio said unto them, if it were a matter of wrong or wicked lewdnesse, O ye Iewes, reason would, that I should beare with you: but if it be a question of words, and names of your law, look ye to it, *Acts 18.14.*

In handling these four punishments; first observe the offenders, whom the Iewes make liable to each punishment; and then the manner of the punishment.

The persons to be stoned were ^heightene. 1. He that lieth with his owne mother. 2. Or with his fathers wist. 3. Or with his daughter in law. 4. Or with a betrothed maid. 5. Or with the male. 6. Or with the beast. 7. The

WOMAN

woman that lieth downe to a beast. 8. The blasphemour. 9. He that worshippeth an Idoll. 10. He that offereth of his seed to Moloch. 11. He that hath a familiar spirit. 12. The Wizard. 13. The private intiser to idolatry. 14. The publique with-drawer to idolatry. 15. The Witch. 16. The prophaner of the Sabbath. 17. He that curseth his father or his mother. 18. The rebellious sonne. The manner of stoning was thus. The offender was led, to a place without the gates, two cubits high, his hands being bound; from hence, one of the witnesses tumbled him by a stroke upon the loynes; if that killed him not, the witnesses lifted up a stone, being the weight of two men, which chiefly the other witnesses cast upon him; if that killed him not, all Israel threw stones upon him. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people. *Deut. 17. 7.*

Hence the opinion of ¹ R. Akiba is commonly received, that such an Idolater (it holdeth in all others condemned to his death) was reserved untill one of the common feasts, at which all the multitude of Israel came to Ierusalem. The party thus executed being quite dead, was afterward for greater ignominy, hanged on a tree, till towards the Sunne set, at which time he and tree were both buried.

Malefactors adjudged to burning were ^k ten. 1. The Priests daughter which committed whoredoms. 2. Hee which lieth with his own daughter. 3. Or with his daughters daughter. 4. Or with his sonnes daughter. 5. Or with his wives daughter. 6. Or with her sonnes daughter. 7. Or with her daughters daughter. 8. Or with his mother in law. 9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.

The manner of burning was twofold. Some they burnt with wood and fagots; this was termed ¹ by

ⁱ Paul Fagina
Deuter. 7. 7.

^k Moses Kot(enf.
laco superius ci-
tata.

¹ R. Levi. Lev.
10.

them *Combustio corporis*, the burning of the body: Others they burnt by powring in scalding hot Lead, in at their mouthes, which descending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore *Combustio animæ*, The burning of their soule. This last was most in use, and alone described by most of their Writers.

in Moses Kofen.
in Sambeir.

Malefactors condemned to beheading, were ⁱⁿ two sorts, 1. The murderer. 2. Those of any City, who were drawne unto Idolatry. The manner thereof is at this day in use.

in Moses Kofen.
ibid.

Malefactors strangled were ⁱⁿ six. 1. He that smiteth his father or his mother. 2. He that stealeth a soule of Israel. 3. An Elder which contradiceth the Consistory. 4. A false Prophet, and he that prophesieth in the name of an Idoll. 5. He that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung up to the loines, a towel being cast about his neck, which two executioners, one on each side, plucked to and fro untill he was dead.

CHAP. VIII.

Punishments not capitall.

THe lesser punishments, not capitall, in use among the Hebrewes, are chiefly foure. 1 Imprisonment. 2 Restitution. 3 Talio. 4 Scourging.

Imprisonment. Under this are comprehended the prison, stocks, pillory, chaines, fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common use with us, they need no explication.

The

The Keepers of the prison, if they let any committed unto them escape, were liable to the same punishment, which should have beene inflicted on the party escaped. This is gatherable from that, 1 Kings 20. 39. *Keep this man; if by any meanes he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which ^a *Drusus* ^a *Drus. prae.* proveth to have beene in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrewes*. That some kinde of prisoners at *Rome* did go abroad with a lesser kinde of fetters in the day time to their work, and so returne at night to their prison, hath elsewhere beene observed by me. And ^b *eadem catena & custodiam & militem copulabat* : The same chaine tyed both the prisoner and the keeper. Observe the unusuall significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusus* delivered *Seneca* his meaning, but not his words, when he repeats them thus : *Eadem catena tam reus quam militem tenet*. Observe further, that the prisoner was tyed by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore justly remaineth free rather to the keeper, than to the prisoner. Hence is that, ^c *Tu forte leviozem in sinistra putas catenam*; because the keeper tied himselfe unto the same chaine, not in way of punishment, but voluntarily for the safelier keeping of the prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22.* It was ^d threefold :

^b *Senec. epist. 5.*
Non in lib. de
tranquil. cap. 10.
quem admodum
citatur in *Druso*
^c *Senec. de tran-*
quil. cap. 10.

^d *Ybom. Aquin.*
secunda secunde
q. 62.

Restitution is threefold, *Secundum idem, in identitie*, when the *very same* thing is restored which is wrongfully gotten. *Secundum æquale*, when there is *so much for so much* in quantity restored, the goods unjustly gotten being sold or lost. *Secundum possibile*, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Restitution in identitie, was and is principally required. Whence it is, that if the theft, whether Oxe or sheepe were found alive upon a man, he restored but double, *Exod. 22.4.* but if they were killed or sold, then *five Oxen* were restored for an Oxe, and *four sheepe* for a sheepe, *Exod. 22.1.* The *Jewes* were so precise in this kind, that if they had built an house with a beame or peece of timber unjustly gotten, they would pull downe the house, and restore the *same beame or peece to the owner*. From this the Prophet *Habakkuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it, Habakkuk 2.11.*

Among the *Jewes* he ought to be sold that was not of sufficient worth to make restitution, *Exodus 22.3.* *And Augustine* saith of *Christians*, that he which doth not make restitution according to his ability, never repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the *same kind*, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Dent. 19.21.*

Talis is twofold.

Talis indentitatis, or *Pythagorica*, which was according to the letter of the law, when the offender was punished with the *loss of an eye*, for putting out another's eye, &c.

Talis similitudinis, or *analogica*, which was when the *price of an eye*, or some proportionable mulct is paid for an eye, put out, or any other member spoiled.

The ^g *Hebrewes* understand *Talis similitudinis*, that the *price of a maim* should be payed: not *Talis indentitatis*, not that the offender should be punished with the *like maim*. Because to punish like for like *in indentitie*, is in some cases impossible, as if a blinde man put out another's eye, or one toothlesse strike out another's tooth.

^g Oculum pro o-
culis, i. est, pro-
tina oculi. Targu-
on Iomath.
Deut. 19. 21. It.
R. Solon on. ibid.

In case of bodily maimes therefore, the ^h *Hebrew* *Doctors* say that the party offending was bound to a *fivefold satisfaction*; *first*, for the *hurt* in the loss of the member. *Secondly* for the *damage* in loss of his labour. *Thirdly*, for his *paine* or *griefe* arising from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemish* or *deformity* thereby occasioned. *Munster* rendreth those five thus; *Dammum, lesio, dolor, medicina, confusio*. The ⁱ *Romans* likewise had a *Talis* in their law, but they also gave liberty to the offender, to make choice whether he would by way of *commutation* pay a proportionable mulct, or *in indentitie* suffer the like maim in his body.

^h Vid. Munster.
Exod. 21.

ⁱ A. Gellius lib.
11 cap. 1.

Scourging. This was *twofold*; either *Virgis* with rods; or *flagellis*, with scourges. This latter was more grievous then the former, as appeareth by that *Ironical* speech; ^k *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in use among the *Romans*, but only the latter among the

^k Cic. pro Rebr-
tio.

the Hebrewes. This beating or scourging was commanded, *Deut.* 25. 2, 3. where the number of stripes was limited, which the Judge might not exceed. *Forty stripes* shall he cause him to have, and *not pass*. The *Jewes* in many things laboured to seeme *holy above the law*: For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an houre sooner, and ended about an houre later than the law required: where the Lord forbade them to *eate or drinke things sacrificed to Idols*, they ¹ prohibited all *drinking with Heathens*, because it is doubtful whether it were offered to *Idols* or no. The Lord commanded them in the time of the *passover* to put away *leaven* out of their houses, they would not take the ^a name into their mouths all the time of that feast. The Lord commanded them to abstaine from *eating Swines flesh*, they would not so much as name it, but in their common talke ^a would call a *Sow*; דבר אחר *Dabar achar*, *Another thing*. In like manner, the Lord commanded chiefe malefactors which deserved beating, to be punished with *forty stripes*; they in their greatest corrections would give but *thirty nine*. Of the *Jewes* five times received I *forty stripes save one*, *2 Cor.* 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *thret stripes*, and in their greatest correction were given *thirteene blowes*, that is *forty stripes save one*. Whether ^o these thongs were made the one of a *Buls hide*, the other two of an *Assle hide*, or ^p all three of a *Calves hide*, the matter is not materiall, both opinions have their Authors.

The manner of correcting such was thus. The malefactor had both his hands tyed unto a *post*, one cubit

1 *Thibites in*

סור

m *Thibites in*

כר

n *Elias Thibit.*
ibid.

o *Talmud lib.*
maacoth. cap. 3. in
duisch 72.
p *Baathurim.*
vid. Druf.
r *Cor. 10. 24.*

bit and halfe high, so that his body bow: *upon it*. The Judge shall cause him to bow downe, *Deut. 25. 2.* This post or stake on which the malefactor leaned in time of whipping, was termed גממוד *Gammud Columna*, a pillar. His cloathes were plucked off from him downeward unto the thighes, and this was done either by *renting* or *tearing* of them. The Governours rent Paul and Silas their cloathes, and commanded them to be beaten with rods, *Act. 16. 22.* *Talmud. libid.*

That the Beadle should inflict a number of stripes proportionable unto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, *Deut. 25. 2.* The chiefe Judge of the three, during the time of the correction, did either reade or recite it, *Deut. 28. 58, 59.* *If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The second Judge he numbred the stripes; and the third he bad the Beadle smite. The chiefe Judge concluded all, saying, *Yet he being mercifull, forgave their iniquity, &c. Psal. 78. 38.* *Talmud. libid.*

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-bones, or plumets of lead, or sharpe thornes to the end of the thongs, and such scourges the Greekes termed *ῥαβδοὶς ὀφθαλμῶν*, *Flagra taxillata.* ^a In the Scripture they are termed *Scorpions*; My Father hath chastised you with rods, but I will correct you with *Scorpions*, *1 Kings 22. 12.* *Euseb. lib. 4. Item Athenem. lib. 4. u. Tbol. an. l. 31. in. univers. l. 31.*

CHAP. IX.

Punishments borrowed from other Nations.

THE punishments borrowed from other Nations are principally six: 1 *Crux*, the death on the Crosse. 2 *Serræ dissectio*, The cutting one asunder with a saw. 3 *Damnatio ad bestias*, The committing one to fight for his life with wilde beasts. 4 *Exilis*, the wheele. 5 *κατακλισις*, drowning one in the sea. 6 *μαστιγισμός*, beating one to death with cudgels. The first and the third, were meerely Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtfull, the fourth and the last were meerely Greeke punishments; the fifth was for the substance in use among the Hebrews, Greeks, and Romans, but in the manner of drowning them, they differed. It will be needfull to speake somewhat of all these.

1 *Crux*. This word is sometimes applyed to any tree or stake on which a man is tortured to death, but most properly it is applyed to a frame of wood consisting of two peeces of timber compacted crosse-wise. The first is termed *Crux simplex*, the last, *Crux compacta*. This latter is threefold, 1 *Decussata*, 2 *Commissa*, 3 *Inmissa*.

Crux decussata. This was made of two equall pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. ^a *Decussare est per medium secare, Veluti si duæ regulæ concurrant ad speciem literæ X. quæ figura est crucis.* This kinde of crosse is by the com-

^a Hieron. in
Jerem. cap. 31:

mon people termed *Cruc Anthoniana*, Saint Anthony's cross, because on such an one he is reported to have bene crucified.

Cruc commissa. This was when a peece of timber erected, was joyned in the middle to a traverse or overthwart top, somewhat shorter than the peece erect, in manner of a Roman T. This is called *Cruc Antoniana*, S. Anthony his Cross, because he is often painted with such a Crosse.

Cruc immissa. This was then a short traverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Cruc decussata*, nor quite on the top, as *Cruc commissa*; but neare the top in this manner. This is thought to have been *Cruc Christi*, the Cross on which our Saviour Christ suffered.

The Ceremonies used by the Romans towards those whom they crucified were these: First, they scourged them, and sometimes tied them to a pillar in time of scourging. *Artemidorus* is cleere in this, *That is, being tyed to the pillar he received many stripes. Plautus is thought to have alluded to the same:*

Abducite hunc Intro, atque adstringite ad columnam fortiter.

The ancient Fathers report that our Saviour was whipt thus *ad columnam*; but the Scripture is silent both touching the place and manner of his whipping, only that he was whipt is testified. He scourged Iesus, and delivered him to be crucified, *Mat. 27. 26.*

Secondly, they caused them to beare their own crosses. *Malefici cum ad supplicium educuntur, quasi sui sunt effertur.* Thus Christ bore his own Cross. *John 19. 17.* To this there is allusion, *He that taketh not his cross, and followeth after me, is not worthy of me, Mat. 10. 38.*

g Euseb. Eccles.
hist. lib. 5. cap. 1.
It. Suet. Domit.
cap. 10.

h Terrul. Apo.
cap. 2. Sueton. in
Calig.

i Artemidor. L. 2.
c. 58.

k Sueton. in Ca-
sar. cap. 27.

l Theopyl. ad.
Amicim.

m Chrysostom.
Amorse. dii.

n Terrul. Apo.
cap. 40.

Thirdly, that the equity of the proceeding might
decieely appeare, the cause of the punishment was
written in a table, and so carried before the condem-
ned person, or else it was proclaimed by a publick
Cryer. This cause was termed by the Romans com-
monly *Titulus*, by some it is called *Elogium*. Thus Pri-
lat wrote in Hebrew, Greeke, and Latine, *Iesus of Na-
zareth the King of the Iewes*.

Fourthly, they pluckt off their cloathes from such as
were to be crucified. Thus Christ suffered naked.
Serra dissectio, a sawing one in sunder. They sawed
them from the head downward. The Romans
used this kinde of punishment, so likewise did the
Hebrewes. Thus Manasses is thought to have punisht
the Prophet *Isaiab*, and the Apostle to have alluded
unto it. They were sawne asunder, Heb. 11. 37.

Damnatio ad bestias. Those who were condemned to
wilde beasts, are properly termed *Bestiarii*. Whe-
ther S. Paul did according to the letter, fight with
beasts at Ephesus, 1 Cor. 15. 32. is much controverted.

Some understand by beasts, *Demostrius*, and others
that opposed him at Ephesus; others more proba-
bly understand the words literally; and this kinde of
punishment was commonly exercised against Christi-
ans in the Primitive Church, in so much, that the Hea-
then imputing the cause of all publick calamities
unto the Christians, would call out 3. *Christianos ad
Leones*, Let the Christians be led to Lions: yea the li-
terall interpretation of the words, is a stronger ar-
gument that Saint Paul beleev'd the Resurrection
(which is the scope of the text) than to understand
the words of a metaphoricall fight, against the ene-
mies of his doctrine.

Trēs, The wheele: A wise King bringeth the wheele
over

over the wicked, *Prov. 20. 26.* I take the words to imply no more but this, that, *as the wheele turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, the grinding of wicked men under a cart-wheele, as the husbandman brake some sort of graine under the wheele, is the meere conceipt of Expositors on this place, for no Records make mention of any such punishment in use among the *Jewes*. Among the *Greekes* there was a punishment went under this name: * It was called *Σπῆλαι*, *A wheele*, not because a wheele was brought over the wicked, but because they bound fast the offender to the spokes of a wheele, and there scourged him to inforce a confession.

Καταπορεύου, *Drowning one in the Sea.* This was in use among many nations, but the manner differed. The *Romans* they fowed up a paricide into a leather budget, sowing up together with him into the same budget, *A Serpent, a Cock, and an Ape*, and so cast them all into the Sea. The *Grecians* when they judged any to this kinde of punishment, they wrapt him up in Lead. The *Hebrewes* tied a millstone about his neck. Thus in respect of the manner, those are to be understood, who say this kinde of punishment was peculiar to the *Jewes*.

Τυμνωμενός. It is rendred by the generall name of *torturing*, *Heb. 11. 35. 2 Mac. 6. 19.* But the word signifieth a speciall kinde of torturing, by beating one with cudgels unto death. It hath its denomination from *τύμνω*, which signifieth a *Drumme* usually, and hence some have paralleld this torture with that among the *Romans* termed *Equuleus*, as if the person thus tortured, were rackt and stretched out in man-

ο Επὶ τῷ Σπῆλαι
ἡ δὲ ἀποστολή
ἔμαρτο. *Aristoph.*
in Iren. De
eodem pena lo-
quuntur Demost.
3. in Aphid.
Suidas.
p. Senec. lib. 5.
controv. 4. Juve-
nal. Satyr. 8.
Modestus Digest.
l. 48. ad legem
Pomp. de paric.
vid. Cel. Rhod.
l. 11. c. 11.
q. Aristoteles l. 14

Hier. Mas. 186

(Magnus in lib.
de Equuleo, vid.
Dr. prayer. l. 8.

1 Scholiastes A-
ristophanis τὸ μ-
παρ (scribis esse
ἐὸν διὰ τὸ π-
τοῦ ἐν τοῖς
δικασταῖς οὐκ οἶ-
τι μὲν μόνον, in
Pluto pag. 50.

u Junius Jer. 29.
26.

x Plutarch in
Amaxace.

y Infirmitatem
constringens
manu.
D. Kimb. Jer.
29. 26.

ner of a *drumme* head: but it signifieth also a *drumme*
sticke; and thence cometh the punishment to be
termed *Timpanismus*, that is, a *striking* or *beating* one to
death with cudgels, as if it were with *drumme sticks*.
This is evident by *Eleazar*; He came willingly and
so this kinde of torment; 2 Mac. 6. 19. and in the
thirtieth verse, where he gave up the Ghost, there is
mention of his *strokes*, not of his *racking* or *stretching*.

Junius reckoneth another kinde of punishment,
termed by the *Hebrewes* *טִּסְנוֹק*, *Tsinok*, which he would
have to be a compound word: doubtlesse his mean-
ing is that it should be compounded of *יֵם* *Tsi*, *Navis*,
a ship, or boat; and *טֵם* *Ianak*, *Sugere*, To sucke, for he
saith that thereby is meant a certaine punishment
termed *Navicula sugentis*, which *Plutarch* describeth
in this manner; That the offender should be inclosed be-
twene two boats as in a prison, or as his phrase is (*quasi*
in vagina) as in a sheath, and to preserve life in him, milk
and honey tempered together, was forcibly put into his
mouth whether he would or no. And hence, from this
sucking in of milk & honey, this punishment hath been
termed *Navicula sugentis*. But the *Hebrewes* say that
Tsinok was nothing else but *manacles*, or *cords*, where-
with prisoners hands were tyed, I leave it indiffe-
rent to the Reader to follow which interpretation
he please.

THE



THE
SIXTH BOOKE
Of Miscellaneous Rites.

CHAP. I.

Of Circumcision.



Heir *Sacraments* were two. First, the *Passover*, of which there hath beene a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off of the foreskin, as a signe and seale of Gods Covenant, made with the people of the *Jewes*. It is called a *signe* by God in its first institution, *Gen. 17.* and a *seale* by the *Apostle, Rom. 4. 11.* Yea, it is called a *signe* and a *seale*, by a * *Doctor of the Jewes*, more ancient than their *Talmud*.

a Zohar. Gen. 17.

It was used (though not as a *Sacrament*) by many other nations: * by the inhabitants of *Colchis*, the *Ethiopians*, the *Troglodites*, and the *Egyptians*.

b Alex. ab Alex. lib. 2. cap. 25.

Herodotus. l. 2. D. odor. Sicul. lib. 2. cap. 2. B. l. 4. c. 3.

In a figurative sense alluding unto this *sacramental* rite, we reade of three other sorts of *Circumcision* in the *Scripture*, so that in all there are foure mentioned

ned

ned, 1 *This of the flesh.* 2 *Another of the heart.* 3 *A third of the lips.* 4 *And a fourth of the eares.* We are to consider it in its proper acception, and here to observe, First, the *time* when it was administred. Secondly, the *manner* how. Thirdly, the *penalty* in case it was omitted.

The *time* was the *eighth day*, yea the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised* the childe; whence arose that saying among them; *Circumcisio pellit sabbatum*, *Circumcision driveth away the Sabbath*; or, *the Sabbath giveth place to Circumcision*. And with this accordeth that of our Saviour, *Ye on the Sabbath day circumcise a man*, *Joan 7.22*. The *Jewes* superstitiously conceiving that each creatures perfection depended upon the sanctification of one *Sabbath day* at least, say that *God* did therefore enioyne the *eighth day*, that one *Sabbath* might first passe over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of salvation, neither was, nor is simply tyed to *Sacraments*, for then there had beene no lesse cruelty in forbidding *Circumcision* untill the *eighth day*, then there was love in permitting it upon the *eighth*. Secondly, because in this time of the *Mosaicall* *paedagogie*, there was a kinde of *legall uncleannesse*, in which the creatures were thought to be, as remaining in their blood, for the *first seven dayes* after their birth, *Levit. 22. 27. It. 12. 2, 3*. Notwithstanding *God* thought it not convenient to deferre it longer then eight dayes, for the comfort of the parents, which they received by a mature and seasonable initiation of their children.

The manner how circumcision was administered, I finde thus recorded; Some of those that were present ^a held a vessell full of dust, into which they did cast the foreskin being cut off. Againe, they prepared in the roome, a certaine ^d void chaire for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, ^e *Veniet Elias, & omni- enodabit*; We know that *Elias* will come, and he will tell us all things: but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily coming they did, and doe daily expect. These ceremonies are meereley *Jewish*, practised by the latter *Jewes*, but utterly unknowne in our *Saviour Christ* his time, and as it appeareth by the *Samaritan woman* her speech, that proverbiall saying applied now unto *Elias*, was of old applied to *Christ*; *John* 4.25. Thirdly, he which supplied the place of the *witnesse*, or as we phrase it, of the *Godfather*, ^f held the childe in his armes whiles it was *circumcised*: this *Godfather* they called *Baal Berith*, and *Sandak*, that is, the *Master of the Covenant*. *Uriah* the Priest, and *Zachariah* the sonne of *Ieberechiah*, are ^g thought to have beene *Godfathers* at the circumcision of *Mahal-balal-hash-bisz*, *Esay* 8.2. and from them the custome of having *Godfathers* in *Baptisme*, to have taken its originall. Fourthly, the parents named the childe, and in *Zacharies* time, it seemeth that in the naming of the infant, they had respect to some name of his ancestors. They said unto her, there is none of thy kindred that is named with this name, *Luke* 1.61. Other nations had their set dayes also after the birth, for the naming of their children. ^h The *Romans* gave names to their male children on the ninth day, to the female

c Paul. Fag.
Deut. 17.

d Christo. Cast.
in Malac. 6. 3.

e Meternis in
abbreviaturis,

ה'יק"ד

ניהגין
 למי
 שסחוק
 בן חכרו
 למלו
 סנדק
 והלוצים
 עדין לו
 בעל
 כורח

Elias Thibault

g. 101. & Trem.
Es. 8.2.

h. Plus. prob.
102. Macrob.
Sat. 1. c. 16. 2.

Cel. Relig. J. 21
cap. 12.

k. Arist. hist. 4.
nim. lib. 7. cap. 12.

l. Tertul. de Idol.
cap. 16.

m. Scholiast. A-
ristoph. in Lusi-

strat. p. 886. 12.
Suidas in αμαρ-

τολογία.

n. Strabon de
corrupt. lib. 1. c.

16.

o. בריך אתה
יחיד

אברהם
תעלה

קדשנו
כבודנו

ונתנו
לך חכמים

בביתנו
של אברהם

אבינו

Moses Katsen. in
tractat. Circum-

cis fol. 115.

p. כעס
העבדים

לכבודנו
חכמים

לחור
לחופה

ישראל
עמים

Moses Katsen. ibid.

female on the eighth. The ¹ Athenians gave names on the tenth. ² Others on the seventh. These ¹ dayes Tertullian calleth *Nominalia*. The *Grecians* besides the tenth day on which they named the childe, they observed also the *fifth*, ³ on which day the midwives took the childe, and ran about a fire made for the purpose, using that ceremony as a purification of themselves and the childe; on this day the neighbours also sent in gifts, or small tokens; *Munerantia-litia*; ⁴ from which custome, that among *Christians* of the *Godfathers* sending gifts to the baptized infant, is thought to have flowne. But to returne againe to the rites of the *Jewes*. After the childe had beene circumcised, the father said; ⁵ Blessed bee our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this childe to enter into the Covenant of Abraham. After this, the whole Church or company presently replied in this manner; ⁶ As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works.

The Penalty for the omission of Circumcision runneth into this forme; That soule shall be cut off from his people, Gen. 17. 14. I understand the penalty to be pronounced against such an omission, which proceeded either from contempt, or wilfull neglect. In this case, the question is, what is meant by this phrase; His soule shall be cut off from the people: secondly, who ought thus to be punished? Whether the childe or the parents, and such who supply the place of parents? For the first, besides Gods secret action in punishing such delinquents, me thinks there is a rule of direction for the Church, how to proceed against such in her discipline: if any understand here, by cutting off such

such a mans soule from his people, the sentence of Excommunication, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who understand hereby a bodily death inflicted upon such an offender, in which sense the phrase is taken, *Exod. 31. 14. whosoever doth any worke in the Sabbath, that soule shall be cut off from among his people.* And it is very remarkable, that when *Moses* his childe was uncircumcised, the Lord sought to kill *Moses*: which, as it intimateth the punishment for this fault to be a bodily death; so it cleerely evinceth, that not the childe till he commeth to yeares of discretion, but the parents were liable to the punishment. The opinion of the *Rabbines* concerning this latter point, is thus delivered: ^q *If the Father circumcise him not, then the Judges are commanded to circumcise him, and if it be unknowne to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himselfe, and every day that passeth over him, after he is waxen great, and he circumciseth not himselfe, loe he breaketh th. Commandement.*

q *Moses Kosf.*
tract. circumcis.
fol. 114. col. 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with th: signe of Circumcision, to blot out that character, and become uncircumcised? for thus some *Iewes* for feare of *Antiochus*, made themselves uncircumcised, *1 Mac. 1. 16.* Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the *Christian faith*, uncircumcised themselves, *1 Cor. 7. 18.* The answer is, that this was done by drawing up the foreskin with a Chirurgion his instrument; & unto this, the *Apostle* in the fore-quoted place alludeth, *un* ⁱⁿ *circidus*, *Ne attrahat praeputium.* This wicked invention is ascribed unto *Esau*, as the first Author, and practiser thereof.

r *Epiphani. lib.*
dicens. et pond.
cap. 415. It. Celsus
lib. 7. cap. 25.

CHAP. II.

*Of their first fruits, and their firstlings,
or first-borne.*

THe use and end of their *first fruits*, was that the *offer fruits* might be *consecrated in them*. To this purpose they were enjoined to offer the *first fruits of their trees*, which served for food, *Levit. 19. 23. 24.* In which this order was observed; the *three first yeares* after the tree had beene planted, the fruits were counted *uncircumcised*, and *uncleane*: it was unlawfull to *eat them*, *sell them*, or *make any benefit of them*: on the *fourth yeare*, they were accounted *holy*, that is, either ^a they were given to the *Priests*, *Numb. 18. 12, 13.* or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tithe*: and this ^b latter is the common opinion of the *Hebrewes*. After the *fourth yeare*, they returned to the use of the owner: we may call these *אֲשֵׁר הָיוּ לְאֹמֶת*, *simply the first fruits*.

Secondly, they were enjoined to pay yearly the *first fruits of every yeares increase*, and these we may call *אֲשֵׁר הָיוּ לְאֹמֶת*, and of them there were many sorts. *First*, *first fruits in the sheafe*, *Levit. 23. 10.* *Secondly*, *first fruits in two wave loaves*, *Levit. 23. 17.* These two bounded their harvest, *that in the sheafe* was offered in the *beginning of harvest*, upon the *fifteenth of Nisan*, the other of the *loaves at the end*, upon their *Pentecost*: and *Levit. 22.* they are both called *תְּנוּפֹת* *The-nuphob*, that is, *shake offerings*. *Thirdly*, there was a *first of the dough*, *Numb. 15. 20.* namely, a ^c *fourth and twentieth part thereof*, given unto the *Priests*: which kinde

והכהן
יאכלנו

Sacerdos ea
comedebat. Aben
Esa in hunc lo-
cum.

b Talmud Bab.
in Magnasber
fleni. cap. 1.

הר מן
עשרין
יארבעה

Periel. Numb.
15. 20.

kinde of offering was observed, even when they were turned out of *Babylon*, *Nehem.* 10. 37. unto this *S Paul* hath reference, *Rom.* 11. 10. *If the first fruit bee holy, the lump is also holy.* Fourthly, they were to pay unto the *Priests*, the *first fruits of the threshing-floore*, *Numb.* 15. 20. These two last are called *תרומות* *Therumoth*, that is, *heave-offerings*, this the *heave-offering of the threshing floore*; the other, the *heave offerings of the dough*, *Numb.* 15. 20. Under the name of *first fruits*, commonly Authors treat of no other, but this last, and wholly omit all the former sorts: before we proceed to the explaining of the last, note with me the difference of these two words, *Therumoth*, and *Therumoth*, both signifie *shake-offerings* *heave offerings*, or *wave-offerings*, but with this difference; ^d The *Therumoth*, was by a *waving of elevation*, lifting the oblation upward and downeward, to signifie that *God* was *Lord* both of heaven and earth. The *Therumoth*, was by a *waving of agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the *South*: by which kinde of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first fruits of the threshing floore* were, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these, was *first fruits* of seven things only; 1 *Wheat.* 2 *Barley.* 3 *Grapes.* 4 *Figges.* 5 *Pomegranets.* 6 *Olives.* 7 *Dates.* For all which, the *Promised Land* is commended, *Dent.* 8. 8. ^e These the *Talmudists* terme *בכורים* *Biccurim*; and when they treat of *first fruits*, they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the Law comman-

^d P. Fag. in per. 14.

^e R. Solom.
Dent. 26. 2. 11.
Moses Kassef.
fol. 201. col. 4.
201.

ded to bring up unto the Sanctuary, at the feast of Pentecost, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the *two wave loaves*, Levit. 23.17.

The second, was paid of *Corne, Wine, Oyle, and the Fleece*, Dent. 18.4. Numb. 18.12. yea of all things else that the earth brought forth for mans food. Thus their *Doctors* are to be understood, where they say,

f Moses Egypt. in
Jud. p. 1.3. 1788.
de thebanosib. c. 2

Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumae, & decimiae. This they

call, תרומה *Theruma*, an *heave-offering*, the Greeke renders it, ἀφαιμα, *A separation*, because this was a consecration, or setting apart of the Lords portion. In allusion unto this, I take S. Paul to have termed him-

selfe ἀφορισμένος *isōphōrismenos*, separated unto the Gospel, Rom. 1.1. ἀφεντὶ Ἀαρών, *Aaron shall separate the Levites*, so the Greeke renders it, but the Originall is, *Aaron shall wave the Levites*, Numb. 18.11. Againe, ἀφαιμα,

Separate me Barnabas and Saul, Acts 13.2. Drusus delivereth another reason, as hath beene said in the Chapter of the Pharisees. But to proceed: the Hebrewes called this second payment, not only *Theruma* simply,

but sometimes * *Theruma gedola*, the great *heave-offering*, in comparison of that *Tithe* which the Levites payed unto the Priests: for that was termed *Theruma magna* *sher*, the *heave-offering of the tithe*, Numb. 18.26.

which though it were *one of tenne*, in respect of that portion which the Levites received; yet it was but *one of an hundred*, in respect of the husbandmans stock, who payed the Levites: and thus it was a great deale lesse, then the great *heave-offering*, as will presently appeare. This (the Hebrewes say) the owners were not bound to bring up to Jerusalem.

The Law prescribed no set quantity to be paid, either

תרומה
גדולה

ther in the *Biccurim*. or in the *Theruma*, but by *tradition*, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first fruits*, as well as in their *beave offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim*, from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*, and in truth, both of them are nothing else but the *beave-offering of the floore*, formerly mentioned out of *Num.* 15.20. My reasons are these; 1. *Scripture* giveth no such leave to keepe any part of their *first fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* unto those *seven kinds*, which alone goe under the name of *Biccurim*. 3. *Themselves* confound both members; for in their *Biccurim*, they say, they paid, 1 *wheat*. 2 *Barley*; In their *Theruma*, they say, they paid *corne*; as if under *corne*, *Wheat* and *Barley* were not contained. Some may say they paid their *Biccurim* in the *care*, whiles the harvest was yet standing, and their *Theruma* in *Wheat and Barley ready threshed and winnowed*. My reasons why it cannot be so are these. 1. Because then they should pay *twice a sixtieth part* in their *corne*. 2. Because the corn offered in the sheafe was but a little quantity, and it was offered, not at their *Pentecost* when their harvest ended, but at their *Passeover* when their harvest began, *Levit.* 23.10. Whereas their *Biccurim* or *first fruits* were alwayes offered at their *Pentecost*.

But omitting further proofes, I proceed to shew the ground, why in this *beave-offering of the floore*, at least a *sixtieth part* was prescribed: it is grounded upon that of the *Prophet Ezekiel*, This is the oblation that

that ye shall offer, the *sixth part of an Ephah out of an Homer*, Ezek. 45. 13. that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *Ephabs*. Hence they took that distinction of these offerings. * Some, they say, gave the *fortieth part of their increase*: this, because it was the greatest quantity given in this kinde of oblations, they termed, *Theruma oculi boni*, The oblation of a faire eye: others (though they were not so liberall as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*, and this they termed *Theruma mediana*, the oblation of a middle eye: others, whom they reputed fordid, gave just a *sixtieth part*, lesse then which they could not give, this they termed *Theruma oculi mali*, the oblation of an evill eye; so that the payment of these was bound by the tradition of the *Elders*, betweene the *sixtieth* and the *fortieth part*: but the *Pharisees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *fordid* with them that paid the *fiftieth part*; and none liberall except he paid the *Thirtieth*. The manner how these first fruits termed *Biccurim* were paid, is at large set downe, Deut. 26. But in time of the *Prophets* other ceremonies seeme to have beene received, of which the *Hebrew Doctors* say thus: "When they carried up their first fruits, all the *Cities* that were in a *County*, gathered together to the chiefe *City* of the *County*, to the end that they might not go up alone; for it is said, In the multitude of people is the *Kings* honour, Prov. 14. 28. And they came and lodged all night in the streets of the *City* and went not into houses for fear of pollution: & in the morning the *Governour* said, Arise, and let us goe up to *Sion*, the *Citie* of the *Lord* our *God*. And before them went a *Bull* which had his *horne* covered with *Gold*, and

* Solam. Tarchi.

Deut. 18. 4.

Item Hieronym.

in Ezek. 45. fol.

260.

התרומה

עין יפה

Theruma gnajim

japha.

התרומה

בינונית

Theruma bein-

nith.

התרומה

עין רעה

Theruma gnajim

ragna.

l Epiphani. contr.

Phar. pag. 11.

m Maimon. in

Biccurim. cap. 4.

sect. 16.

an Olive Garland on his head, to signifie the first fruits of the seven kindes of fruits. There was likewise a pipe strook up before them, untill they came nere to Ierusalem, and all the way as they went, they sang, I rejoyced in them that said unto me, we will go into the house of the Lord, &c. psal. 122. Unto this, and other like manner of solemne assemblies, the Prophet hath reference, saying, Ye shall have a song as in a night when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come unto the mountaine of the Lord, Esay 20. 29.

The firstlings, or first-borne of man and beast, the Lord challenged as his own, *Exod. 13.* The ground of this Law was, because God smote all the first-borne in Egypt from man to beast, but spared the Israelites; for a perpetuall memory of which benefit, he commanded them to sanctifie all their first borne males unto him. Now the first-borne of men, and unclean beasts, were redeemed for five silver shekels of the Sanctuary, paid unto the Priests for each of them, *Numb. 18. 15, 16.* Unto this Saint Peter alludeth, saying, *We are not redeemed with corruptible things, as silver and gold, 1 Peter 1. 18.* The first-lings of cleane beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt offering, and their flesh to returne to the Priests.

Observe how God would be honoured by the firstlings of men and cattell; by the first fruits of trees, and of the earth, in the sheafe, in the threshing-floore, in the dough, in the loaves; All which teach us to consecrate the first and prime of our yeares unto the Lord.

CHAP. III.

Of Tithes.

WE are here to enquire 3 *First, what things* in generall were tithable: *Secondly, how many kinds of tithes* there were: *Thirdly, the time* when each sort of tithe began to be tithable.

First, their yearely encrease, was either cattell, fruits of the trees, or fruits of the land, of ^a *all these they payed tithes, even to mint, anise, and cumine. These things they ought not to leave undone, Matth. 23. 23.*

^a Vid. Sixtin. A.
mama de decimis

Secondly, the sorts of tithes, payed out of the fruits, both of the trees, and the land, by the Husbandman, were two, payed in this manner: When the Harvest had beene ended, and all gathered, then the Husbandman laid aside his great Therumma, otherwise called the first fruits of his threshing-floore, of which it hath beene spoken in the Chapter of first fruits. This being done, then out of the remainder he paid a tenth part unto the Levites, and this they termed ^{*} *Magnasber rischon, the first tithe, Tob. 1. 7. this was alwayes paid in kind, & as it seemeth to me, it was not*

מַעֲשֵׂה
רִשְׁוֹן

b Decime pri-
me necessario
aut si colono ipso
aut ejus vicario
Hierosolymas de-
portanda erant.
Sixtin. Amama
de decimis.

מַעֲשֵׂה
רִשְׁוֹן

brought up to Jerusalem by the Husbandman, (others think otherwise) but payed unto the Levites in the severall Cities of tillage, Neh. 10. 37. out of this first tithe the Levites paid a tenth portion unto the Priests, this they termed ^{*} *Magnasber min ham-magnasber, the tithe of the Tithes, Neh. 10. 38. and Decima sanctitatum, the tithe of holy things, 2 Chron. 31. 6. this the Levites brought up to the house of God, Neh. 10. 38. When the Levites had paid this tenth portion unto the Priests, then the Levites and their families might*

might eat the remainder of the first tithe, in any place, even out of *Ierusalem*, Numb. 18. 31.

This *first tithe* being paid, the Husbandman paid out of that which remained a *second tithe*; this the Husbandman might pay in kinde if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part, so that what in kinde was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Ierusalem*, and made a kinde of *Love-feast* therewith, unto which he invited the *Priests* and *Levites*, only every *third year* he carried it not to *Ierusalem*, but spent it at home within his own gates, upon the *Levites*, the *fatherlesse*, the *widowes*, and the *poore*, Deut. 14. 18. ^a They reckoned their *third year* from the *Sabbaticall year*, on which the Land rested; so that the *first* and *second Tithe* was payed by the Husbandman, the *first*, *second*, *fourth*, and *fifth years* after the *Sabbaticall year*; but upon the *third* and *sixth years*, only the *first Tithe* was payed to the *Levites*, and the *second* was spent at home. Hence in respect of the *kinde*, this is called ^b *Magnascher scheni*, the *second tithe*, Tobit 1. 7. in respect it was payed to the *poore* every *third year*, it is called ^c *Magnascher gnani*, *the poore mans tithe*, and ^d *Magnascher schelisch*, the *third tithe*, Tob. 1. 1. On those yeares on which it was carried up to *Ierusalem*, it ought of necessity to be eaten within the court of the Temple, Deut. 14. 26. and by the *third tithe* we are to understand the *poore mans tithe* on the *third year*, which year is termed a *year of tithes*, Deut. 26. 12.

a Moser Kor'en.]
tract. de decima.
secunda, fol. 199.

מעשר שני
שני
מעשר
עני
מעשר
שלישי

They likewise tithed their cattell. Of their bullocks, and their sheep, and all that passed under the rod, the tenth

was holy to the Lord, Levit. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattell are *tithable* which live under the *custody* of a *keeper*, as if there were allusion to the *shepherds staff*, or *keepers rod* which they use in keeping their cattell. The *Hebrewes* more probably understand hereby, the *manner of their decimation* or *tithing* their cattell, which was as followeth. ^d He that hath *Lambes* (or *Bullocks*) thus separateth his tenth, he gathereth all his *lambs*, and all his *bullocks* into a fold, to which he maketh a little doore, that two cannot go forth together; their *dams* are placed without the doore, to the end, that the *lambs* hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect, or blemished, he marketh it with a red marke, saying, *This is for tithe*. At this day the *Jewes* though they are not in their owne Countrey, neither have any *Leuiticall Priesthood*, yet those who will be reputed religious among them, do distribute in lieu of *Tithes*, the tenth of their increate unto the poore, being perswaded, that God doth blesse their estates the more: for their usuall Proverbe is, ^e *The gnatsher; bischofische thegnasher*; that is, *Pay tithes, that thou mayst be rich*.

The time of the year from which they reckoned *tithes*, was different. For ^f *beasts* they counted the year from *Elul* to *Elul*, that is, from *August* to *August*, ^g for *graine, pulse, and herbs*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruits of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Sodiger*) the manner of *Israels* tithing is set downe.

The

d Solomon Tar-
chi, Levit. 27.
32. & Maimon.
de primogen.
c. 7, Sect. 1. 5.

עשרת
בשם
עשרת

f Talmud. tract.
de novo anno
ad initium Bux-
vorf. Synag. Jud.
cap. 12.
g Moses Ketsen.
in praecept. affirm.
236.

| | | |
|----------------------------|------|---|
| The Husbandman had growing | 6000 | Bushels in one year. |
| | 100 | Bushels was the least that could be paid by the Husbandman to the <i>Priests</i> , for the first fruits of the threshing floore. |
| | 5900 | Bushels remaind to the husbandman, out of which he payed two Tithes. |
| | 590 | Bushels were the first tithe to the <i>Levites</i> . |
| | 59 | Bushels the <i>Levites</i> paid the <i>Priests</i> , which was called the <i>tithe of the tithes</i> . |
| | 5310 | Bushels remained to the Husbandman, out of which he paid his <i>second tithe</i> . |
| | 531 | Bushels were the <i>second tithe</i> . |
| | 4779 | Bushels remained to the Husbandman as his own, all being paid. |
| | 1121 | Bushels are the sum of both Tithes joyned together, which is above a 6 th part of the whole, namely, <i>nineteene</i> out of an 100. |

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected, in so much that when *Overseers* were appointed to looke to the true payment thereof, *1 Chro. 31. 13*. Notwithstanding, partly through the negligence of the *Overseers*, partly through the *covetousness* of the people, about one

*h Moses Kotsens.
fol. 199. col. 3.*

*i Moses Kotsens.
ibid.*

hundred thirty yeares before our Saviours Incarnati-
on, corruption so prevailed, that the people in a
manner neglected all tithes, yea none or very few pay-
ed, either their first, second, or poore mans tithe, only
they paid the great beave offering justly. For this rea-
son (saith ^h Moses Kotsens) in the dayes of Iohn the
Priest, who succeeded Simeon the just, (I take it he mea-
neth Iohannes Hyrcanus) their great Court termed
their Sanhedrim, made a decree that more faithfull
Overseers should be appointed for the tithes. At this
time many things became questionable, whether
they were titheable or no; whence the high Court
of their Sanhedrim decreed, that in the things doubt-
full (which they termed דמאי Demai) though they
paid neither first, nor poore mans tithe, yet they paid
a second tithe, and a small beave-offering; namely,
חמץ מן המין One part of an hundred: Mint, Anise and
Cummin, seemeth to have beene of these doubtfull
things, in which, though the decree of the Sanhedrim
required but one in the hundred, yet the Pharisees
would pay a just tenth, Matth. 23. 23. and hence it is,
that they boasted, They gave tithes of all that they pos-
sessed, Luke 11. 42. in which they outstripped the o-
ther Jews, who in these payments, took the liberty
granted them by the Sanhedrim.

of the whole

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of the whole

CHAP. IV.

Of their Mariages.

IN this Chapter of their Mariages, we are to con-
sider, First, the distinction of their wives, Second-
ly, the manner of their betrothing, Thirdly, the rites
and ceremonies of their marriage. Lastly, the forme of
their divorce. The Patriarky in the old Testament, had
many

many of them *two sorts of wives*, both of them were reputed *lawfull*, and *true wives*, and therefore the children of both were accounted *legitimate*. The Hebrew commonly called the one נשי נשבים *Naschim*, *Primarie-wives*, married with nuptiall ceremonies and rites requisite. Some derive the word from נשבה *Nascha*, *Oblitus fuit, quasi obliviose dictæ*, because for the most part, *Womens memory is not so strong as Mens*: but they think not amisse, who say, that *women* are so called from *oblivion*, or *forgetfulnessse*, because the fathers family is *forgotten*, and in a manner *extinct in their daughters*, when they are married. Hence proceeds that common saying of the Hebrewes, * *Familia matris, non vocatur familia*: and for the contrary reason, a *male child* is called זכר *Zacar*, from his *memory*, because the *memory of the father is preserved in the sonne*, according to that speech of *Abfalom*, *I have no sonne to keepe my name in remembrance*, 2 Sam. 18. 18.

The other sort of wives, they call פילגשמים *Pillagshim*, *Secundary wives*, or *half-wives*; the English translates them *Concubines*, and that not unfitly, for sometimes the Hebrew word itselfe denoteth an *Infamous strumpet*, or *common harlot*.

The differences between these *Concubines*, and the *chiefe or primary wives*, are many. 1. A *disparity* in their authority, or household government: the *Wife* was as *mistresse*, the *Concubine* as an *hand-maid*, or *servant*. She had only *Ius tori*, a true and lawfull right unto the *marriage bed*, as the *chiefe wife* had; otherwise she was in all respects *inferiour*. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chiefe wife*, at her espousals, received from her husband certaine *gifts and tokens*, as *pledges* and *ceremonies of the contract*. Thus *Abra-*

hams

א נשבים

נשי נשבים

נשי

נשיבים

Aben, Esra

Num. 1. 2.

b Eandem proliam

masculæ rationem

habitam apud

Græcos testatur

Euripides.

Συζωει δὲ ὁ

αὐτὸς, καὶ σὺν ἄ-

νδρσι.

פילגשמים

Uxor secundaria

vixit compis-

tam esse aut ex

פילגשמים

Dividere.

פילגשמים

Uxor, quasi uxor

divisa & dimi-

disa.

ד תאמר וכן
 דלמר פלא
 דלא דבר ד
 דו. Homer. Iliad.
 9. vid. etiam Su-
 id. in Edva.
 e D. Kimchi.
 2 Sam. 5. 15.

hams steward (who is probably thought to be *Eliczer*, of whom we read, *Gen. 15. 2.*) gave in *Isaaks* name unto *Rebecca*, jewels of silver, and jewels of gold, and raiment, *Gen. 24. 53.* This custome was in use also among the *Grecians*, who called these gifts *ἑδρα*.^d Moreover the chiefe wife likewise received from her husband, a bill of writing, or matrimoniall letters; whereas the Concubine received neither such gifts, nor such letters. Thirdly, only the children of the chiefe wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies: *Abraham* gave all his goods to *Isak*: but unto the sons of the Concubines which *Abraham* had, *Abraham* gave gifts, *Gen. 25. 5, 6.* And here, by the way, we may take notice, that the first borne, by right of primogeniture, received a double portion of his fathers goods: The father shall give him a double portion of all that he hath, for he is the first of his strength, *Deut. 21. 17.* Unto this custome the Prophet *Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be double upon him, *2 King. 1. 9.* that is, that he might have a double portion of the spirit; in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore praieth for the right of primogeniture: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit, than rested upō his Master, but that he desired to excell the other remaining Prophets, unto whom afterward he became a Father. The *Hebr.* phrase is in both places the same.

פסוקים
 pariter duorum.

Secondly, in their betrothing we are to consider, 1. The distance of time between the espousals, and the confirmation of their marriage, w^{ch} some have conceited to have been a full year, at least ten moneths, and this they observe from *Rebecca*, her brother and mothers

answer

answer unto *Abrahams* servant, desiring that the Maid might not depart presently, but remaine after the espousals at least *ten dayes*, *Genes.* 24. 55. Which text they interpret * *ten moneths*, understanding thereby, that which elsewhere is phrased * *a yeare of dayes*, *Gen.* 41. 1. But if we should yeeld this interpretation (although our *English* at least *ten dayes*, is more agreeable unto the *Septuagint* and the *Originall*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance betweene the espousals and the mariage, but rather, it implyeth the tender affection of the mother towards her daughter, as being loth so suddenly to part with her. Notwithstanding, it is not unlikely that there was a competent distance of time, betweene the *first affiancing* and the *confirmation of the mariage* though not prescribed, or limited to any set number of dayes, weeks, or moneths. The second thing considerable in their betrothing, is to enquire the manner of their contracting, which might be done in *Israel*, three wayes: First, ¹ *By a peece of money*. Secondly, *By writing*. Thirdly, *By copulation*, and all these in the presence of witnesses: *By a peece of money*, though it were but a farthing, or the worth thereof, at which time, the man used this, or the like forme of words; ² *Lo: thou art betrothed unto me: And he gave her the money before witnesses. By bill*, and then he wrote the like forme of words; *Be thou betrothed unto me:* which he gave her before witnesses; and it was written with her name in it, else it was no betrothing. *By copulation*, & then he said likewise, *Loe thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation, she was his betrothed wife. If he lay with her by way of *fornication*, and not by the

g Onkelos for R. Solomon.

h שנתים ימים

During annuntium dictum.

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name of betrothing; or if it were by themselves, without the fore-acquainting of witnesses, it was *not* betrothing; however he might not lyè with her the second time, before the marriage was accomplished. And though the betrothing might be *any* of these three wayes, yet usually it was by a *peece of money*; and if they would, they might do it by *writing*; but *betrothing by copulation* was forbidden by the wise men of *Israel*, and who so did it, was chastised with rods; howbeit the betrothing stood in force. These solemnities in *betrothing*, were performed by the man and woman, under a tent or canopie made for the purpose, called in their language ¹ *Chuppa*, a *Tabernacle* or *Tent*: to this the *Psalmist* alludeth, *Psal.* 19.4.5. In them hath he set a *Tabernacle* for the *Sunne*, which as a *Bridegroom*, comming out of his *chamber*, rejoyceth as a strong man to runne a race.

חופה
Elias Khsbit.

Thirdly, the rites and ceremonies of their marriage, were performed in the assembly of *tenne* men at least, with blessings and thanksgiving unto *God*, whence the house it selfe was called ^m *Beth billula*, the *house of* ⁿ *praise*; and their *marriage song*, ⁿ *Hillulim*, *praises*. The *Bridegroomes intimate friends* which accompanied him, and sung this *Epithalamium* or *marriage song*, were termed ^{וְיָמֵי טַעַם} *children of the bridechamber*, *Mat.* 9.15. Such I conceive those *thirty companions* to have been which *Samson* associated to himselfe, *Judg.* 14.11. The *forme of this phrase or blessing*, is at large described by *Genebrard*, and the sum therof is this: The chiefe of these companions taketh a cup, and blesseth it, saying, *Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the vine*: Afterward the he saith, *Blessed be the Lord our God, the King of the world, who hath created man after his own image, according to*
the

כית
הכלל
הלוכלים

the image of his own likenesse, and hath thereby prepared unto himselfe an everlasting building, blessed be thou O Lord, who hast created him. Then followeth againe; Blessed art thou, O Lord our God, who hast created joy and gladnesse, the bridegroome and the bride. charity and brotherly love, rejoycing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the cities of Judah, and the streets of Ierusalem, the voice of joy and gladnesse, the voice of the bridegroome and the bride: the voice of exultation in the bride chamber is sweeter then any feast, & children sweeter then the sweetnesse of a song: and this being ended, he drinketh to the married couple.

This custome of *praising God* at such times was not needlesse, or superfluous, for the *fruit of the womb* was expected as a *speciall blessing* frō God, and so acknowledged by them in that saying, That *four keyes* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angell* nor *Seraphim*; Namely, * *Clavis pluviæ, clavis cibationis, clavis sepulchrōrū, & clavis sterilitatis*. Concerning the *key of raine*, thus speaketh the Scripture, *The Lord will open to thee his good treasure, Dent. 28*. Concerning the *key of food*, *Thou openest thy hands, Psal. 145*. Concerning the *key of the grave*, *When I shall open your Sepulchers, Ezek. 37*. Concerning the *key of barrennesse*, *God remembered Rachel and opened her wombe, Gen. 30*. Whereby is intimated, that these foure things, *God hath reserved in his own hand and custody*; Namely, *Raine, food, the raising of our bodies, and the procreation of children*.

The *time of the marriage feast* appeareth cleerely to have beene, *usually* ^p *seven dayes*. *Sampson* continued his *feast seven dayes*, *Judg. 14. 10, 11*. And of this *seven dayes feast*, ^a *Divines* do understand that speech of

ספתח
פס דא
בפתח
פרנסה
ספתח
קכריא
ספתח
קקריא
Targum Hic-
sol. Gen. 30. 21.

p Vid. Biblic. in
ann
9 August. quest.
super Gen. 88.

Labans unto *Iacob*, concerning *Leah* : fulfill her weeke, and we will also give thee this, *Gen.* 29. 27. in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirme the present mariage, by fulfilling the usuall daies of her mariage feast. From this custome, together with the practise of *Ioseph*, mourning seven dayes for his father, *Gen.* 15. 10. arose that usuall proverbe among the *Iewes*, *Septem ad convivium, septem ad lectum*. The chiefe governour of the feast was called, *Bial mischte*; which name is fitly expressed by being called the *ruler of the feast*, *John* 2. 9. The moderne *Iewes* in *Italy*, when they invite any to a mariage feast, use this forme of words, *Such a one, or such a one intresteth you to credite his daughters mariage, with your presence at the feast,* &c. Then he which is invited replyeth, *Mazal tob*: which some interpret to be the wishing of good luck in generall; but I rather think, that hereby was wished to the married parties, a speciall blessing in the procreation of children: whence the wedding ring, given unto the Bridewife, had a this inscription or posie, *Mazal tob*; and the *Hebrewes* called the Planet *Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverbe, *There is no herbe in the earth, which hath not a Mazal, or Star in the Firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good, so that the phrase soundeth as much as, *Be it done in a good hour, or under a good Planet*

At the time of the mariage also; the man gave his wife a dowry bill, which the *scriver* wrote, and the Bridegroom paid for, whereby hee endowed his spouse, if she were a *Virgin*, with 200 denyers (that is, fifty

בעל
משחה
[*Apoteichalos*]

מזל טוב
[*Stratus de convivio*] 2. c. 3.

u Minister. *Gen.*
30.

x Non est tibi
ulla herba in
firmamento,
cui non sit
Mazal in firmamento,
cui scribit
ipsam v. Mazal,
cui dicit ei, Cresce.

fifty shekels) and if she had beene married before, with an hundred denyers (that is, twenty five shekels) and this was called the *root* or *principall* of the *dowry*: the *dowry* might not be lesse, but more, so much as he would, though it were to a talent of gold. There is mention of a *contract* betweene *Tobias* and *Sara*, and that was performed, not by a *Scrivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bill, there was a giving of the woman unto her husband. The forme of words there used is, *Behold, take her after the Law of Moses, Tobit 7. 16.* A copy of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; *¶ Upon the sixth day of the weeke, the fourth of the moneth Sivan, in the year five thousand two hundred fifty foure of the creation of the world, according to the computation which we use here at Maffilia, a City which is situate nere the Sea shoar, the Bridegroome Rabbi Moses, the son of Rabbi Iehuda, said unto the Bridewife Clarona, the daughter of Rabbi David, the sonne of Rabbi Moses, a Citizen of Lisbon; Be unto me a wife according to the law of Moses and Israel; and I according to the word of God, will worship, honour, maintaine, and governe thee, according to the manner of the husbands among the Iews, which do worship, honour, maintaine, and governe their wives faithfully. I also do bestow upon thee, the dowry of thy virginity, two hundred deniers in silver, which belong unto thee by the law; and moreover, thy food, thy apparell, and sufficient necessities, as likewise the knowledge of thee, according to the custome of all the earth. Thus Clarona the Virgin rested, and became a wife to Rabbi Moses, the son of Iehuda the Bridegroome.*

y Talmud. Bab.
vid. Buxtorf.
Grammatic.
Chald. p. 383.

After the mariage was finished, then the wife might challenge from her husband three things as

deba 1. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from Exod. 21.10. where it is said, if he take him another wife, *her food, her raiment, and her duty of marriage shall be not diminish.* And unto this the Apostle alludeth, calling it, *Due benevolence,* 1 Cor. 7.3.

The wife whē she was first presented unto her husband, covered her head with a *veile*, in token of *subjection*. Rebecca took a *veile*, and covered her selfe, (Gen. 24.65.) & for this cause (namely in *signe of subjection*) ought the woman to have power on her head, 1 Cor. 11.10, where by *power*, the Apostle understandeth a *veile*. Doe any ask the question, why he should denote this *veile* by the name of *power*, especially seeing it was in *token of subjection*? The Apostle being an Hebrew of the Hebrewes, might have respect to the Hebrew word *Radid, signifying a *veile*, which commeth from the root Radid, to *bear rule and authority*, and so might use the Greek word, signifying **power*, in the same sense as the Hebrewes did. And in truth, what is this *subjection* to the husband, but a kinde of *power* and *protection* derived unto the wife, in comparison of her former state, being a *virgin*? & therefore in case her husband was jealous of her, amongst other tokens of sorrow, she was commanded to stand at her triall with her ^b head *uncovered*, Numb. 5.18. intimating thereby, that if she could not then cleare her selfe, she was from thence forward deprived of all *power*, which heretofore she enjoyed by the meanes of her husband.

After the mariage was finished, sometimes there was permitted a *Bill of divorce*; this, the Hebrews called ^c *Sepher Kerithuth*, *A bill of cutting off*, because the woman is by this meanes *cut off from her husbands family*. ^d Ten things were thought requisite as the root

2 רדד *Rela-*
men mulieris, d
verbo רדד
Subject.
2 Egeola.

ב כרא רדד
Sine Radid.
*ard. i. Exposit.
Sic ego interpre-
tor verba Mai-
mon. in Sol. ca.
3. c. 15.
c רדד
כריתות
C. rece Rishior
Se מו"א.
d Maimon. de
divort. c. 1. c. 1.

and foundation of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to divorce her, and put her away out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the husband or his deputy, that delivereth it unto her. The forme or copy of this Bill of divorcement was, as it followeth;

Upon such a day of the weeke, such and such of the month N. such or such an yere of the creation of the world, according to the computation which wee use here in this City N. situate neere the river N. that I of the countrey of N. the sonne of Rabbi N. of the countrey of N. But now I dwelling in such or such a place, neere such or such a river, have desired of mine owne free will, without any coercion, and have divorced, dismissed, and cast out thee, thee I say, thee my wife N. of the countrey of N. the daughter of Rabbi N. dwelling in such or such a countrey, and dwelling now in such or such a place, situate neere such or such a river, which hast beene my wife heretofore; but now I do divorce thee, dismisse thee, and cast thee out, that thou mayst be free, and have the rule of thy selfe, to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawfull for any man, & this shall be to thee from me, a bill of separation, a bill of divorce, & a letter of dismissal. According to the Law

of Moses

and Israel.

N. the sonne of N. witnesse.

N. the sonne of N. witnesse.

This

c Hec forma re-
p. ratur apud Mo-
selem Kosechem.
fol. 123. aliud
e. comp. ar. ibidem
habetur. It. a
Mose & Egyptio
per. 2. fol. 59.
unde desumpta
est hac testium
subscriptio quam
apud iudeos.

f Solomon Bar-
chi. Hef. c. 1. 10.
g Maimon. de
divori. cap. 11.
sect. 18.

This bill was written by a ^f *Scrivener*, or *publicke Notary*. And ^g furthermore, a woman being divorced, or otherwise a widow, it was not lawfull for her to marry againe, till she had taried ninety dayes, besides the day of her divorce, or of her husbands death, and her last espousals: to the end that he might be knowne whether she were with childe or no, and that there might be prooffe, whether it were the seed of her first husband or the second.

It was a common custome among the Romans, about the time of our Saviours birth, even for the women to divorce their husbands, and to marry againe at their pleasure. Of this, *Heathen Authors* speak:

-- Sic sunt oſſa mariti.

Quinque per autumnos.

Juvenal. Satyr. 6. vers. 230.

Et nubet decimo jam Thelesina viro.

Martial. lib. 8.

h Senec. 3. de
Benef. 16.
i Plutarch. in
Alcibiade.

b *Non consulum, sed meritum numero annos suos compiant, &c.* The bill tendered by the woman, was termed *ἡ ἀποστασία*, Letters of forsaking, not letters of cutting off, or putting away. This same practice was in use also among the Hebrewes. Hence is that saying of our Saviour: If a woman shall put away her husband, and be married to another, &c. Mark 10. 12. Now although, at that time humane lawes forbade not marriages renewed with others upon such divorces, yet Gods law condemned both such divorces, and such marriages, and before God, persons marrying after such divorcements, were reputed *digamites*, that is, to have two husbands, or two wives. For this reason, a Minister above others is commanded to be *μὴν ἑνὸς ἀνδρὸς ἀγαπᾷ*, The husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be *ἡ ἑνὸς ἀνδρὸς ἡ ἀγαπᾷ*, The wife of one husband, 1 Tim. 5. 9. In which texts, second marriages

(in case of the husbands or wives death) are no more forbidden, than the Poet forbad them in the like Phrase :

Unico gaudens mulier marito.

Horat. carmin. 3. 14.

Note in the last place, that among the *Iewes* the Bride woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes *lesse*; it was called by the *Rabbins* נדוניא *Nedunia*. *Raguel* gave with his daughter *Sara*, *halfe his goods, servants, and cattell, and money*, *Tob. 10. 10.*

*k. Elias Thibis.
Is. Salom. Tarchi,
Gen. 31. 14.*

CHAP. V.

Of their Burials.

AT the time of a mans death, before his buriall many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Ioseph shall put his hands upon thy eyes*, *Genes. 46. 4.* This was likewise practised both by the *Romans* and the *Greeians*.

Ille meos oculos comprimat, ille tuos. Ovid.

ἄλλος ἐμὰς ὀφθαλμοὺς κατακλύει. Homer. Iliad. 2. 11.

Secondly, they washed the body being dead. *Tabitha* died, and when they had washed her, they laid her up in an upper chamber, *Acts 9. 37.* The Baptisation or washing at such a time, was threefold. The first, was *extinguishing* *ἡ ἐκκένωσις*, *Eccles. 34. 26.* A washing from the pollution contracted by the touch of a dead carcase; so that if haply any ignorantly unawares became thus unclean, there was hee by a kinde of washing to be made cleane againe. The second was *extinguishing* *ἡ ἐκκένωσις*, A Baptisation, or washing of the dead corps it selfe; thus *Tabitha* was washed:

washed: neither is the word *ΒΑΠΤΙΣΜΟΣ*; unusually applied to common washings, as *Mark 7. 4.* we read of the washing of cups, pots, vessels, tables; the Greek is *ΒΑΠΤΙΣΜΟΣ*. The first of these washings was proper to the *Jewes*: this second, in use with *Jewes*, ^a *Christians*, and ^b *Heathens*: the third (which was *ΒΑΠΤΙΣΜΟΣ νεκρῶν ἡμερῶν*, *A Baptization for the dead*, *1 Cor. 15. 9.* proper to some ^c *misse lead Christians*. It may be demanded, what manner of *Baptisme* this was? With submission of my judgement, I understand this place with ^c *S. Ambrose* of a *Sacramentall washing*, applied unto some living man in the name and behalfe of his friend, dying without *Baptisme*, out of a superstitious conceit, that the *Sacrament* thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the *Apostle* did wound those superstitious *Corinthians* with their own quils, and prove the resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custome of baptizing the living for the dead, were vaine and bootlesse, if there were no resurrection. And therefore the *Apostle* useth an emphaticall distinction of the persons, in the next immediate verse, saying, Why are we also in jeopardy every houre? He inferreth the resurrection by force of a double argument; the first, drawne from their superstitious baptismation for the dead: the second, from the hourelly jeopardy and perill wherein we, that is, himselfe and other *Christians* are. So that as that *Father* noteth, the *Apostle* doth not hereby approve their doing, but evinceth their hope of the resurrection from their owne practice, though erroneous. That there was ^d *Vicarium tale baptismi* (as *Tertulian* calleth it) in use among the *Marcionites*, is evident,

^a *Tertulian. Apolog. cap. 47. It. Euseb. hist. lib. 7. c. 17.*

^b *Corpusque laevis frigidis & unguam. Virg. lib. 6. & Enid. c. Ambros. 1. Cor. 16. 29.*

^d *Tertul. l. c. de far. carnis.*

dent, yea and amongst the * *Cerinthians* also : the manner thereof is thus described ; ^{Epist. de Cerinthianis be- ref. 28. Chrysost. 1 Cor. 15.} *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the deceased party, and asked him whether he would be baptized ? then he replying nothing, the party under the bed answered for him, saying, that hee would be baptized : and thus they baptized him for the dead, as if they acted a play upon the stage.*

The third ceremony used by the *Iewes* towards the dead party, was the *embalming* of the corps, which for the maine thereof, it is probable they learned from the *Egyptians*, for we finde *Ioseph* to be the first that practised it, *Gen.* 50. 2. The *Egyptian* manner of embalming was thus : * *They tooke out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that againe with Odours : then filled they the bowels with pure Myrrb beaten, and Cassia, and other Odours (except Frankincense) and sewed them up. After this, they seasoned the corps hidden in nitre, seventy dayes, not longer : after seventy dayes they washed the corps and wrapped it in fine linnen cloth gummed, which gum the Egyptians often used in stead of Glee. The Greekes termed it *reserxur*. And the use thereof was for the preservation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delayed, they used another kinde of embalming, namely, an externall and outward application of Spices and Odours, without the unbowelling of the corps. This the Greekes termed *hiazur*. This was used towards our Saviour Christ, *Iohn* 19. 40.*

Herodot. Eu- 1. 7.

hiazur sicut in scriptura, lata significatio, ad denotandum unamque condituram. Imo et a Ias occurrat. *Gen.* 50. 26. pro eo, quod in Hebreo *אֲרוֹנוֹתָיִם* Et arotibus condiverunt.

Sometimes they did use to burne the corps, preserving only the bones in some urne or pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Iewes* if they

ראמורה
על שש
Talmud Seder
Nez. in Bavab.
akra cap. 6.

קבר
משה

בוכים
גלל

וכרזר
לכרנת
Memoria ejus fit
in benedictione.
גשמתה
חאא צוריה
כגז ערן
אא מלת
Sbeindler in
גדר

received not from their Ancestors, then would they purchase a *buriall* place themselves, for the buriall of them, and their family. The forme of that place was thus; It was a *vault* hewed out in a *rocke*, ¹ six cubits long, and foure broad, in which eight other cels or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or *toombes* for the dead bodies to be laid in: as often as they buried any, they were wont to *role a great stone to the mouth of the cave*. The *cave* or *vault* it selfe they termed from the act of buriall, ^k *Keber*, which signifieth a *place of buriall*; or from its forme, ¹ *Magnara*, a *denne*, or *cave*. The severall cels or receptacles in which the body was laid, they called ^m *cucim*, *graves*, *toombes*; and the *stone* they named ⁿ *Golel*, *A rolling stone*. This giveth great light to that in the *Gospell*, *Ioseph* tooke the body of *Christ*, and wrapped it in a cleane linnen cloth, and put it in his new *toombe*, which he had hewen out in a rock, and rolled a great stone to the doore of the Sepulchre, *Matth. 27. 59, 60*. These *caves* or *vaults*, the wealthier sort would *paint*, *garnish*, and *beautifie* at the mouth or entrance of them: hence commeth that phrase, *Sepulchra dealbata*, *painted toombes*. As often as they had occasion to mention or speake of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov. 10. 7*. Hence the *Rabbies*, in their quotations of any worthy Author deceased, usually subjoyne this honorable commemoration, *Benedict & memoria*, *N. Such, or such a one of blessed memorie*.

But their usuall Epitaph or inscription upon their sepulchres, was, ^p *Let his sou'e be bound up in the Garden of Eden, Or in the bundle of the living, Amen, Amen, Amen, Selati.*

The latter *Jewes* have beene strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange countrey out of the promised land, he shall not be partaker so much as of resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continuall volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his sonne *Ioseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. ¶ For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into Lice. *Secondly*, because those who died out of the holy land, should not rise againe without a painfull rolling and tumbling of their bodies, thorow these hollow passages. *Thirdly*, that the *Egyptians* might not idolatroully worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek. 24. 17*. And a *cup of consolation*. *Ier. 16. 7* because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe that at the buriall of their friends, they used these ceremonies which follow, some to *testifie*, some to *augment* their griefe. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kinde of instrument. ¶ This practice was learned from the *heathens*, who were wont not only to scratch their face, but to punch and prick certaine parts of their body with a needle, and then cover it over with inke, which they used as a speciall ceremony in their

9 *Solom. Iurbi*
Gen. 47. 29.

x *Gentes quas-*
dam corporis par-
tes acu vulnera-
bant, vel alias
incidebant, atra-
mentumque su-
perponebant,
quod in cultum
demonum suo-
rum fiebat, pre-
cipitur ergo ne
nullo pacto sicut
gentes ferrent
carnes suas:
quemadmodum
sacerdotes Cybe-
les & diæ Soro-
rum, ut refert
Lucianus P. Fag.
Deut. 14. 1. Vin-
gibus ora foror
Judæi & pecto-
ra figunt. Virg.
lib. 4. Æneid.

[Scellu fratri
imposit. capil-
los, Ovid. met. 3.

superstitious worship, and therefore it is forbid, Deut. 14.1. Secondly, *making themselves bald*, which was done divers manner of wayes; either by *shaving their haire*, or *plucking it off* with their hands, or by *impoisoned plasters to make it fall off*. Other nations were wont to shave off the ¹ haire of their head, and to offer it in the behalfe of the dead: they did sometimes shave their cheekes, sometimes their eye-lids: and this also being an *Heathenish custome*, was likewise forbidden in Israel, Deut. 14.1. Thirdly, *going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby, that they were *unworthy the ground on which they went*. Fourthly, *going bare footed*, for their greater humiliation. Fifthly, *the covering of their lips*, for that was a speciall signe of sorrow and shame. *The Seers shall be ashamed, &c.* they shall all *cover their lips*, for they have no answer of God, Mich. 3.7. If it be demanded how they covered their lips? It is thought they did it ² by *casting the skirt of their cloke, or garment over them*. Sixthly, ³ *renting their clothes*. Seventhly, *putting sackcloth about their loynes*, Genes. 37. 34. These were generall tokens of griefe, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their griefe. First, *minstrels*, who with their sad tunes inclined the affections of the people to mourning. ⁴ Of these there were *two sorts*: Some playing on *pipes*, other sounding *trumpets*. At the funerall of *Noblemen*, or *old men*, they used a *trumpet*: at the funerall of the common people, or children, they used a ⁵ *pipe*. In this respect it is said; *That Iesus when he raised Iairus his daughter, cast out the minstrels*, Mat. 9. 23. Secondly, women hired to sing at burials for the same purpose, and likewise by out-ward

1 D. Kimchi. &
Aben Ezra. P.
Fag. Lev. 14. 45.
2 Scissaque Po-
lixena palla. Iu-
venal. Satyr. 10.
3 Majoris eva-
tis funera ad
tubā proferre so-
lebant: minoris
vero etatis ad
tibia. Servius
4 Enclid. lib. 5.
5 Tibia cui vo-
catur suctum de-
ducere manes.
Lege. Phrygum
Cassa. Statius,
Theb. lib. 6. vers.
121.

ward significations of sorrow, to move the company, and more strongly to affect them, call for the mourning women, &c. and send for skilfull women Ier. 9.17 These the Romans called, *Presicas, quasi in hoc ipsum praefectas*, Chiefe or skilfull mourners.

CHAP. VI.

Of their Oathes.

THE manner of swearing, was sometimes by lifting up their hands towards heaven; Abraham said to the King of Sodom; *I have lifted up my hand unto the Lord*; that is, I have sworne, that I will not take from a threed even to a shoode-latchet, Gen. 14. 22. Unto which custome the Psalmist seemeth to allude, *Psal. 106. 26. He lifted up his hand*, that is, hee swore. Sometimes he that tooke the oath, did put his hand under the others thigh, which administred the oath. Wee reade this manner of administration to have beene used by Abraham, Gen. 24. 7. and Iacob, Gen. 47. 29. Which ceremony ^a some interpret to be, as a token of subjection: ^b others as a mystery of circumcision, the signe whereof they bore about that place of their body: others more probably think it to be a mysterious signification of Christ the promised seed, who was to come out of Abrahams loynes, or thigh; as the like phrase is used, Gen. 46. 26. the soules that came out of Iacobs thigh. Sometimes also the manner of deposing, was to stand before the Altar, 1 Kings 8. 31. Which was also the custome of the ^d Athenians, the ^e Carthaginians, and the ^f Romans.

The object of a lawfull oath, was, and is, onely the Lord: whence hee that tooke the oath, was said to confesse

^a Athen Esra.

Gen. 24. 2.
^b Solomon Iar-
chibil.

^c August. quest.
super Gen. 52.

^d Alex. ¹ Alex.
lib 5. 10.

^e Lirius Iec. 3.
lib. 1. It. Pa'er.

^f Marc. 1. 9. 13.
f lures licet 19

^g Samothracum &
nostrum aras.

Luc. 24. 3.

confesse unto God. Compare Esay 45. 22. with Rom. 14. 11. And the ancient forme of imposing an oath was this, Give glory to God, Ios. 7. 19. Iohn 9. 24. Now God was glorified by an oath, because thereby there was a solemne confession and acknowledgement of Gods omnipresence, that he is present in every place, of his omniscience, that he knoweth all secrets, of his truth, that he is a maintainer of truth, and an avenger of falsehood: of his justice, that he is willing, and his omnipotency that he is able to punish those, that by swearing shall dishonour him. And as the object of a lawfull oath was only God; So it is implied that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed, for the Hebrew word שבוע is a passive, and signifieth to be sworn, rather than to swear.

In corrupter times they were wont to swear by the *creatures*, but the *Jewes* chiefly by *Hierusalem*, by the *Temple*, by the *gold of the Temple*, by the *Altar*, and the *gift on the Altar*. This gift in *Hebrew* was termed *Corban*, and it was one of those *oathes*, which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore by the *Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to performe it, *Matth. 23. 18.* yea although *Gods law* enjoyned honour, and reliefe towards parents, yet if they had bound themselves by this oath *Corban*, that they would not helpe or relieve their parents, they taught they were discharged. Whence saith their *Talmud*, Every one ought to honour his father and mother, except he hath vowed the contrary. And it is evident, that the *Jewes* did often by solemne vows and *oathes* binde themselves, that they would never do good to such, or such a man. We must furthermore

p. Allium, por-
 tum & cepas in-
 ter deos iure ju-
 rando habuerunt
 & Egyptii, Plin.
 lib. 19. c. 6. Item
 Juvenal. Sat. 15.
 ἡ ἐν οἷς καὶ τι-
 νων ἀλυσον καὶ
 τιν καλὸν καλεῖται
 ὄρκον κορβάν
 κατὰ τὴν ἡμετέραν

Inter quæ sacra-
menta cum qui-
busdam aliis, eti-
am iurandum
quod Corban ap-
pellatur, enume-
rat Io^h 6b. con-
tra Apion, lib. 1.
p. 147.

i Tabernul. Micro-
scopum. tract. de
notis, cap. 10.
k ΟΡΑΘΙ ΜΕΝ, Ο
ΤΩ ΔΕΙΝ, ΜΕΝ
ΠΕΡΙΕΙΝ ΟΡΑ-
ΔΕΙΝ ΤΩ ΔΕΙΝ-
jurando se ob-
stringunt, huic
vel illi homini
nihil se commodi
praestituros. Phi-
lo. Ind. de specia-
libus legib. p. 595

furthermore know, that usually to their oathes there was an execration, or conditional curse annexed, which sometimes was expressed, as, *if I doe not doe thus and thus, then the Lord doe so to me, and more also*, 1 Sam. 14. 44. Also 1 Kings 20. 10. Sometimes it is understood, as, *I have sworne, if I take from a threed to a shoote latchet*, Gen. 14. 22. then let the Lord doe so to me, and more also; this, or the like is understood, and maketh the former part of the oath to sound negatively; as if *Abr. ham* had said, *I have sworne, I will not take from a threed to a shoote latchet*. In like manner Psal. 95. *I have sworne if they shall enter into my rest: that is. They shall not enter into my rest*, Heb. 3. 18. This helpeth the exposition of that difficult place, Mat. 15. 5. which we read, *By the gift that is offered by me thou mayest have profit: but if we conceive it thus, according to the forme of the oath Corban; By Corban if thou receive any profit by me: and understand the execration implied, Then let God do thus, and much more to me, the sense will be thus; By Corban thou shalt receive no profit by me*. This exposition is as agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the Pharisees, by their traditions, transgressed the commandement of God. For God commanded, saying, *Honour thy father and thy mother*. But the Scribes and Pharisees said: *Whosoever should say to father or mother, seeking reliefe, By Corban thou shalt receive no profit from me, he was discharged*.

1. Δόγμα, ἡ δὲ
ἐξ αὐτῶν ἡ φωνή
δὲ, Per Corban,
ἢ quicquam tibi
prodero: Inter-
preto ὁ δὲ
Si quicquam:
quoniam illud
ἔστιν. Si quis-
quid, Mat. 10. 14
et Mat. 23. 18.
Et execratione
subiuncta sensus
emittitur. Per
Corban nihil tibi
prodero. Ceter-
um, si quis ur-
geat, quod in
fonte sit xopōar,
non per Corban,
vel sit xopōar,
scientium, quod
similis est ap-
p- in iudicis for-
muli non est in-
usitatum, hinc
הבשר הזה
הוא
בבשר per
domicilium
hoc. Vid. Dres-
ius de tribus se-
ctis, lib. 2. cap. 17.

CHAP. VII.

*Of their writing, their Masorites, and
their worke.*

W*riting*, in no Nation came to its perfection on a sudden, but by degrees: The opinions of the ancient, concerning the authors and inventors of letters, are different. Some say ^a *Cadmus* brought the use of letters into Greece; others say, ^b *Palamedes*: ^c some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phenicians* had first the knowledge and use of letters.

*Phenices primi (fama si credimus) ausi,
Mansuram rudibus vocem signare figuris,
Lucan.*

Others say the ^d *Ethiopians*: ^e others the *Assyrians*. But upon better grounds it is thought, that ^f *Moses* first taught the use of letters to the *Iewes*, and that the *Phenicians* learned them from the *Iewes*, and the *Grecians* from the *Phenicians*.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, signifying originally a *rinde of a tree*, is now used for a *book*: ^g some wrote on *tile-stones* with a *bone* in stead of a *pen*; some on *Tables*; this last was chiefly in use among the *Iewes*, the *Decalogue* was written in two *tables of stone*. Again, write these things upon a *table*, *Esay* 30. 8. *ὅτι πρὸς αὐτὴν*, saith the *Septuagint*, as if the writing tables at that time were made of *box trees*. They used not then

pens

^a *Pin. l. 7. c. 36.*

Diodor. Sicul. l. 6.

c. 15.

^b *Servius lib. 2.*

Æneid.

^c *Alex. Genial.*

l. 1. c. 30.

^d *Diodor Sicul.*

l. 4.

^e *Pin. l. 7. c. 36.*

^f *Euseb. prepar.*

Evang. lib. 18.

^g *Diogen. Laert.*

in vita Cleanthis

pens or quills, but a certaine instrument or *punch*, made of iron or Steele, called *stylus*, it was sharpe at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had beene written; whence sprang that proverbiall speech: ^h *Invertere stylum, To unsay what he hath said, or to blot out what he hath written: Scribe stylo hominis: write with the pen of man, Esay 8. 1.* Afterward before they came to binde up bookes in manner as now we have them, they wrote in a roll of paper or parchment, which sometimes was *ten cubits* broad, and *twenty* long, *Zach. 5. 2.* This they called *מגילה Megilla* in Hebrew, from *Galal*, to roll, *Volumen* in Latine; in English a *volume*, from *volvo*, to roll. In the *volume of the Book* it is written, *Psal. 40. 7.* And *Christ* closing the Book, gave it to the Minister, *Luke 4. 20.* the word is *ἡλὺξαι, complicans, folding, or rolling it up.* And verse 17. *ἀνὺλὺξαι, Explicans, unfolding, or opening it.* ⁱ These *volumes* were written not with one entire continued writing, but the writing was distinguished in o many *spaces, columnes, or platformes*, like unto so many *Area*: these *platformes*, filled with writing, were in stead of so many *pages* in a book: and thus we are to understand that, *Ier. 36. 23.* When *Iebudi* had read three or four *leaves*, he cut it with the pen knife, &c. These *leaves* were nothing else but *spaces* and *platformes* in the roll. After this manner the *Jewes* reserve the Law written in such *rolles* and with such *spaces* in their *Synagogues* at this day.

It is much controverted, whether the *Jewes* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needfull, *First*, to

enquire who the *Masorites* were; Secondly, what their worke was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that מסר *Masar* signifieth *tradere, to deliver*: and *Masora* a *tradition*, delivered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *criticall notes* or *Scholion*, written in the margin of the Bible, and those that were the authors of those *criticall observations* were termed *Masorite*, *Masorites*. Concerning these authors who they were, there are two opinions. Some¹ think that they were certaine learned *Iewes* living in the citie *Tiberias*, they termed the *Sapientes Tiberiadis*, *The wise men of Tiberias*. These *wise men* are thought to have added these *marginall notes* unto the *H brew Bibles*,¹ some time after the finishing of the *Babylon Talmud*, which was about the yeare of our Lord, 506. This opinion is unlikely for these two reasons, 1. ² Because we cannot finde in histories, the continuance of any College or Schoole in *Tiberias* so long, but rather that *degrees in learning* ceased there, within four hundred yeares after our *Saviour his birth*. 2. ³ In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, ⁴ that the *Masorites* were the *Ecclesiasticall Senate* or *Councell* held by *Efra, Haggi, Zachary, Malachi*, and divers others assembled for the reformation of the Church, after their returne from *Babylon*; they are called *Viri Synagoga magna*. This *Councell* continued at least forty yeares; for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the great*, comming in hostile man-

¹ Aben Efraci.
Buxtorf commen.
Masor. c. 3.

¹ Elias Levita in
prefat. art. 11.
Majorab ham-
maforeub.
in Buxtorf. in
comment. Masor.
c. 7.

² Buxtorf. in
comment. Masor.
c. 8.

³ R. A'arias. R.
Gedalia, Buxtorf.
in comment. Ma-
sor. c. 11.

ner againſt Ieruſalem, ^p was the laſt of that *Councell*, ^p *Pirke Abo:b.*
and that was above three hundred yeares before the ^{c. 1.}
birth of our Saviour, *Eſra* was the *Preſident* or chiefe
of this *Councell*, he was of ſuch repute among the
Jewes, that they paralleld him with *Moſes*, ſaying,
^q *Dignus erat Eſra, quod data fuiſſet lex per manus ejus* ^q *Tabul San-*
Israeli, ſi non præceſſiſſet eum Moſes. ^{h:rim c. 2 f. 21.}

In the ſecond place, we are to conſider the worke,
what the men of this great *Synagogue*, being the true
Masorites did; their worke may be reduced to theſe
particulars. 1. When this great *Councell* was aſſem-
bled, they, among whom *Eſra* was chiefe (who was
aſſiſted with the inſpiration of Gods Spirit) deter-
mined what *bookes* were *Canonicall*, what *ſpurious* and
Apocryphall. Secondly, the *authentique* and *Canonicall*
bookes were purged by them, of all errorrs crept into
the Text in time of their Captivity. Thirdly, they
digested the *old Teſtament* into twenty two *bookes*, ac-
cording to the number of the *Hebrew letters*. Fourthly,
they diſtinguiſht it into great *ſections* and *verſes*: for
though the Law was not ſo confuſedly written,
without any ſpace or note of diſtinction betweene
word & word, that it ſeemed all one continued *verſe*,
or as the *Kabbaliſts* ſpeake, *היכה אחת*, *Theba achat*,
one word, untill the time of the *Masorites*; yet it was
not ſo diſtinguiſht into *ſections* and *verſes*, as now
we have it. Fifthly, they added their cenſures and
criticall obſervations, concerning the irregularity of
many words, in reſpect of the *vowels* and *accents*.
Sixthly, they numbred the *verſes*, *words*, and *letters*
of every book, to prevent all poſſibility of corrupt-
ing the Text in future times, for now they ſay the
gift of prophecie ſhould ceaſe. Laſtly, they noted the
different writing, and *different reading*: for the under-
K k 2 ſtanding

^r Baxter. in
comment. Maſor.
c. 11.

^t Tertullian. l. de
habit. milicib.

^u Chryſoſt. hom. 8.

^{ad} Hebraeos. tre-

ⁿ natus adverſ. he-

^{ref} lib. 3. c. 252

^{Auguſt.} de mi-

^{ris} ſacre ſcript.

^{l. 2.} circa finem.

^t Geinebr. 1. l. 2.

^{Chronolog.}

u Sum esse vo-
ces, quæ scrip-
tæ sunt in re, sed
non leguntur,
quod addunt
Masoræ, Ruth 3
12.

x Contra hos di-
sputat Elias Le-
vita in præfat.
3. l. Masorab.
hæc Masorab.

standing of which we must know, that in the *Hebren* text, many words are written with *more*, many with *fewer letters*, thē they are pronounced; ^a many words *written* in the text, which are not *pronounced*, &c. In the *margin* the difference is expressed, whence the difference in the text they terme כִּתְּבִיב *Cethib, Scrip- tionem*; the writing; the difference in the *margin* they terme קֶרִי *Keri, Lexionem*, the reading: because they do *read* according to that in the *margin*.^z This difference is thought by some to be a correction of the Bible, according to severall copies after their returne from *Babylon*, but that it is of *divine authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknowne to our age) and that it was not any correction, but the difference it selfe primarily and purposely was intended by the *Prophets*, and holy penmen of the Scripture, evidently appeareth by the diversity of readings in those books, which were written by *Haggi, Zachary, Malachi, Daniel, and Esra*, they being the *Authors* of their own books, needed no correction at that time themselves being present, yet in them this different reading is used.

In the *third* place, the proposition followeth, namely, Seeing that the *Masorites* passed their censure on many words for their irregularity in their vowels and accents; therefore, The vowels originally were not from the *Masorites*, but of the same antiquity with their words, and in truth, otherwise they had been a body or car-
vasse without a soule.

CHAP. VIII.

*Israels pitching of their tents, or of
their Camp.*

WHiles the *Israelites* wandred thorow the *Wildernesse*, their *Church* was a *Tabernacle*, and their *habitations* *Tents*, so that their whole *Camp* might be termed a *moveable Citie*. It was divided into three parts. In the centre or middle of all, was the *Tabernacle* it selfe, with its *courts*, this they termed the *Camp of the divine Majestie*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *tabernacle* belonged, (and therefore the neereft adjoyning place of habitation, might be the convenientest for them) this was called the *Camp of Levi*. In the utter parts round about *Levi*, the *twelve tribes* pitcht their tents, this they termed the *Campe of Israel*. The first *Campe* resembled a great *Cathedrall Church* with its *Church-yard*. The second, a priviledged place about the *Church*, as it were for *Colleges* for the habitation of the *Clergie*. The third, the body of a *Citie*, wherein the *townesmen* or *laity* dwelt. The forme of the whole, is probably thought to be *four square*, ^a some say *twelve miles long*, and *twelve miles broad*.

*a Vexillid. Num.
24.*

In the Easterne part pitched these three tribes, *Issachar*, and *Zabulon*. On the South side. *Ruben*, *Simoon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asser*, and *Naphtali*: and these made up the outward *Campe*, termed the *Campe of Israel*. Betweene each Tribe, in every one of those foure quarters, there were distant spaces like

^b Οὐδὲν ἄλλο, ἢ πάλαι
μαρτυροῦν
ἐν ταύτῃ τῇ
ἐκκλῆσι. Ioseph.
l. 3. Antiq. c. 11.
p. 57.

^c Tradunt He-
braei, filios Isra-
elit. castrametata-
tos fuisse in cir-
cinitu tabernacu-
li, ut unum mil-
liare interfuert
(i.) ἵππιον μί-
λε πρῶτον, &
ἕτερον ἑξήκοντα
ἑκατὸν, P. Fag.
Num. 2. 3.

^d Maimon. in
Beith abraham,
c. 7. S. d. 11.

^e Αὐτῶν πο-
σὶς ἑκάστη κατὰ
τὴν μαρτυρίαν.

גביר ער
ישראל
qui que iuxta
ordinatam suam
aciem.
g. Iosaphat l. 7.
Num. 2. 3.

like streets, where there was buying and selling as in a market, and tradesmen in their shops, in ^b manner of a Citie leading to and fro. This *Camp* is ^c thought to be round a *mile distant* from the *Tabernacle*, that is, a *Sabbath daies journey*, and this is gathered from *Ios. 3. 4.* where the distance betweene the people and the *Arke*, is commanded to be *two thousand cubits*.

After this, pitched the *Campe of Levi*: In the Easterne part *Moses*, *Aaron*, and the *Priests*: In the South, the *Cohabites*; in the West, the *Gershonites*; in the North, the *Merarites*.

In the *middle* was the *Campe of the Divine Majestie*. Unto this *David* alludeth; *God is in the midst of her*, she shall not be moved, *Psal. 46. 5.*

After the same manner, the parts of the *City Jerusalem* were distinguished, when the *Common-wealth* was settled. ^d From the gate of *Jerusalem*, to the *mountaine of the Temple*, was the *Campe of Israel*; from the gate of the *mountain of the Temple* to the gate of the *Court* (which was otherwise called *Nicanors gate*) was the *campe of Levi*: from the gate of the *Court*, and forward, was the *campe of the Divine Majestie*.

Furthermore wee are to know, that the *twelve Tribes* had betweene them four principall *banners* or *standards*, *three Tribes to one Standard*, for which reason, the *Church* is said to be terrible as an army with *banners*, *Cant. 6. 4.* The Hebrew word *Banner*, *Num. 2.* the Greek translateth ^e *Order*; and so the *Chaldee* calleth it ^e *Tekes* (a word borrowed of the Greek τεκες) *order*: Whence the *Apostle* taketh his phrase, Every man in his own *order*, *1 Cor. 15. 23.*

Every *banner* was thought to be of 3 *colours*, ^e according to the colours of the precious stones in the *breast-plate*, bearing the names of their *Patriarchs*. But this

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve*; & *Joseph* there graved on the *Berill*, hath here *two Tribes*, *Ephraim*, and *Manasses*, unto whom *two colours* cannot be allowed from the breast-plate.

Each banner had his severall motto, or inscription. In the first standard was written, from Num. : c. 25. Rise up Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. ^b It is moreover taught by the Hebrews that each standard had a distinct signe engraven in it. Rubens standard had the image of a man : Judahs the Image of a Lion : Ephraims the image of an Oxe : and Dan the image of an Eagle.

These same *four creatures* are used by *Ezekiel* 1.10. to describe the ¹ nature of *Angels*. Every *Cherubim* is said to have *four faces*; the *face of a man*, to shew his understanding; of a *Lion* to shew his power, of an *Oxe*, to shew his ministratory office; of an *Eagle*, to shew his swiftnesse in the execution of Gods will. The same description of *Angels* you may finde, *Rev.* 4.6.

By the same *four*, in the opinion of many of the *Fathers* are shadowed forth the *four Evangelists*. The *man* shadowed S. *Matthew*, because he beginneth his *Gospel*, with the generation of *Christ*, according to his humanity : The *Lion* S. *Marke*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the wilderness, *Vox clamantis in deserto* : The *Oxe* S. *Luke*, because he beginneth with *Zacharias* the *Priest* : and the *Eagle* S. *John*, who soaring aloft beginneth with the *Divinity of Christ*.

Thus have we seene how they pitch their *campes*, their *marching* followeth:& here we are to consider, *First*, their *marching in their journeyes* thorow the wil-
derneffe. *Secondly*, their *marching in their battels*.

h' Dicitur in
vexillo Ruben
fuisse imaginem
humilis in vexil-
lo Iehudah imagi-
nem leonem: in
vexillo Ephraim
imaginem bouis:
in vexillo Dan,
imaginem aquile.
P. f. 43. Num. 2.
Aben Ezra ibid.
i Angeli ex hoc
versu defini-
possunt. Sunt e-
nim spiritus in-
tellegentes ut bi-
um, potentes ut
Leuiathan strato-
i na Bn, &
celeris ut Aquila-
Tremel i L.
zek. 1.
Et Hieronymus ad
unitatem sui com-
munitatis in Ma-
t. Gregorius hu-
milis i Ezech.
45 Hieronymus
diffinit D. Au-
gustinus in Ma-
theo, & Marco,
huius levele
Matheo Mar-
cum, et bnaue
patet a huius
Tremel Aug. de le-
vele d. Evange-
lij lib. 1. c. 6.

Concerning their *marching in their journies*, they either *moved forward*, or *abode still*, according to the moving or standing of the cloud, which conducted them: The manner thereof is described, *Numb. 10.* and summarily we may view it thus: when *God* took up the cloud, *Moses* prayed, and the *Priests* with trumpets blew an alarme, then *Judah* the first standard rose up, with *Issachar* and *Zabulon*, and they *marched foremost*; then followed the *Gershonites* and *Merarites*, bearing the boords and coverings of the *Tabernacle* in wagons. The trumpets sounded the second alarme, then *Ruben*, *Simeon*, and *Gad* rose up and followed the *Tabernacle*, and after them went the *Kobathites*, in the *midst* of the *twelve Tribes*, bearing on their shoulders, the *Arke*, *Candlesticke*, *Table*, *Altar*, and other holy things. At the third alarme, rose up the *standard of Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary*, unto this *David* hath reference, when he prayeth, *Psal. 80. 2.* *Before Ephraim, Benjamin; and Manasses, stirre up thy strength, and come and save us.* At the fourth alarme, arose the *standard of Dan*, *Asber*, and *Naphtali*; and to these was committed the care of *gathering* together the lame, feeble, and sick, and to look that nothing was left behinde: whence they were called the *gathering host*, *Iosh. 6. 9.* unto this *David* alludeth; When my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

תריעה

Clangor, Vociferatio. Hebraei duplicem clangorem esse statuunt alterumque vocari

תקיעה
alterum

תריעה

quorum ille equabilis est vox, hic citius concisusque fragor: ille ad convocandos catus, hic ad accendendos militum animos facit.

Concerning their *marching in warre*. First, the *Priests* sounded the alarme with trumpets, *Numb. 10. 9.* this they termed ¹ *Terugnab*. Secondly, one *Priest* was selected out of the rest, to stirre up the hearts of the people, and by a kinde of hortatory Oration, to encourage them to the warre, *Dent. 20. 2.* him they called

called *Vnctum belli*, The anointed of the battell. Thirdly, they marched on by five and five in battell array, *Exod.* 13.18. so the ^m originall signifieth in that place.

In the last place, we are to consider how they were to deale in besieging a Towne, for the conceiving whereof, note these two propositions.

1. They were to offer peace unto all forreiners, and *Canaanites*, *Dent.* 20. 10. And this is cleerely signified, *Iosh.* 11.19. There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battell. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon* are excepted, *Israel* must not seek their peace, *Dent.* 23.6.

2. They were to make covenant with none of the seven Nations, *Dent.* 7. 2. *Exod.* 23.32. & 34.14. With forreiners they might, *Iosh.* 9.7. peradventure you dwell among us; and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was betweene making peace, and making a covenant? I answer, twofold. 1 The making of peace was a naked stipulation, or promise mutually made, for the laying aside of all hostile affections towards each other, whereby life on both sides might be secured: Making a Covenant, was a solemne binding of each other to performance of this mutuall promise, by outward ceremonies of cutting a beast in twaine, and passing betweene the parts thereof, *Ier.* 34. 18. as if they would say; Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant. Secondly, peace was not concluded by the *Israelites*, but only upon these termes, that the people should become tributary unto them, *Dent.* 20.11. The making of a cove-

n Hec est causa
cur Hebraei Fe-
dus facere, dicant
non vultis
(1.) Dividere,
aut dissocare fe-
dus quem admo-
dum apud Lati-
nos, dicitur per-
cutere fedus,
que locutio fluxit
ab antiquo po-
deris facienti
more. Sacerdos
enim ferebat
porcum glisc, di-
cent, Sic a tuo
feditio is, qui
sanctum hoc fe-
deris fecit, ut
ego hunc porcum
fedis. *Leviticus*
Decal. 1. lib. 7.
p. 17.

nant was upon equall termes, without any condition either of tribute or service, as is gatherable from the *covenant* made by *Ioshua* with the *Gibeonites*, where there is no mention of any condition at all, *Iosh. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where God saith; *offer peace to all, and make a covenant with none.* Secondly, it sheweth the fraud of the *Gibeonites* to be greater then is commonly conceived, for they sought not *peace simply*, but a *covenant*. Make a league with us, *Iosh. 9. 6.* Thirdly, it salveth that common objection, made in defence of *unadvised oaths*, to prove them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Ioshua made with the Gibeonites, unadvisedly was unlawfull: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c.* I say it salve h that objection, because if we diligently observe *Ioshuabs* practice, we shall finde *unadvised oaths* to be so farre, and *only so farre* binding, as they agree with Gods word. Gods word required the *Gibeonites* should have their lives secured because they accepted *peace*; thus far therefore the *covenant was still of force*: Gods word required, that the *Canaanites* after the acceptation of peace should become *tributary*, here the *covenant was not offorce*, and therefore *Ioshuah* made them *hewers of wood*, and *drawers of water*, which is a kinde of tribute in the language of the Scripture, a tribute of the body, though not of the purse, in which sense the *Egyptian task-masters*, are in the originall called *tribute masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

M*Easures* in use among the *Hebrewes*, and so among all other Nations, they are of two sorts: some *Mensura applicationis*, measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensura capacitatis*, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow; in which there might be no deceit, the ground of these measures was the breadth of so many, or so many barley cornes middle sized laid by one another

אֶצְבָּע *Etsbang, Digitus, a finger, an inch.* ^a It containeth the breadth of six barley cornes joyned together where they are thickest: though in round reckoning it goeth for an inch, yet in accurat speaking ^{*} *four fingers* ^{*} make three inches. Of this there is mention, *Ier.* 52. 21.

^a *Arias Mom. Thubal Cain.*

^{*} *Quatuor digiti constitunt tres pollices, Franc. Iunius in Ezek. 40. 5.*

פַּלְמוֹס *Palmus*, this was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of *four fingers*, (i.) three inches: the *Hebrewes* terme it, **טֶמָח** *Tophach*, the *Greeks* *μετρίδα*: the greater is termed **זֶרֶת** *Zereth*, by the *Greeks* *σπιθαμή*; in *Latine*, *Spithama*, & *Dodrans*. It containeth the measure that is betwene the thumbe and the little finger stretcht out, a span.

פַּגְמָא *Pagnam, Pes, a foot.* It containeth ^b twelve inches.

^b *4. palmos scil. minores. Pet. Martyr. 1 Reg. c. 6.*

אָמָה *Amma, Cubitus, A cubit.* We shall finde in authors mention of *four kindes of Cubits*. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and halfe, or halfe

a yard, it is called the *common Cubit*. 2. *Cubitus sacer*, An *holy cubit*, this was a full yard, containing two of the *common Cubits*, as appeareth by comparing, 1 King. 7, 15. with 2 Chron. 3. 15. In the first place the pillars are reckoned each of them *eighteene cubits* high: in the second place they are reckoned *five and thirty cubits* high; which together with the basis, being one ordinary cubit high, *doubleth the number*; so that the first text, is to be understood of *holy cubits*: the second of *common Cubits*. 3. *Cubitus regis*, the *Kings cubit*; this was ^c *three fingers longer then the common Cubit*; Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, Deut. 3. 12. Onkelos doth improperly terme it *cubitum regis*, the *Kings cubit*. Lastly, there was *cubitus geometricus*, A *geometricall cubit*, it contained *six common cubits*, ^d and according to these cubits, it is thought that Noahs Ark was built.

c Herodot. lib. 2.
in descript. Bab.

d Orig. boaria. in
Genes. It. Aug.
de Civitat. Dei
lib. 15. c. 27.

e Quinas palmos.
f Sex palmos.

Some make the difference betweene the *cubit of the Sanctuary*, and the *common cubit*, to be thus: The *common cubit*, they say contained ^e *fifteene inches*, the *holy cubit* ^f *eighteene inches*. But that the *holy cubit* contained two *common cubits* hath beene evidently proved, and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit* for the *holy cubit*.

חבל *Chebel*, *Funiculus*, A *line* or *rope*. The just length thereof is unknowne, the use thereof, was to measure grounds, whence it is sometimes taken for the inheritance it selfe. The *lines* are fallen to me in pleasant places, Psal. 16. 6. That is, mine inheritance.

קנה *Kaneh*, *Arundo*, the *Reed*. The use of this, was to measure buildings; the length thereof was *six cubits* and an *hand-breadth*, Ezek. 40. 5. The cubits in this place, are ^{*} interpreted *Kings cubits*: it was lesse lia-

* Tremellius in
hunc locum.

ble

ble to deceit than the *rope*, because it could not be *shortned*, or *lengthned*, by *shrinking* or *stretching*; hence the *Canon* or *rule* of the holy *Scripture* is mystically typed out by this *Reed. Ezek. 40. And Revel. 21. 15.*

To these may be added other *measures*, where-with they measured their *wayes*, and *walks*. The least of these was *פסגה* *tsagad*, *Passus*, A pace.

Stadion, *Stadium*, a furlong. It is often mentioned in the *New Testament*, not at all in the *Old*. * It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so *σταδίου* *stadiou*, from *standing*, because *Hercules* ranne so much ground before he stood still.

Milliarium, A mile: it containeth with us a thousand paces, but much more among the *Hebrewes*. Their word *ברא* *Barab*, translated often *Milliarium*, properly signifieth *A dinner or meale*; and being applyed unto *journeyes*, *walks*, or *wayes*, it signified so much ground as usually is gone, or conveniently may be travelled in halfe a day, betweene *meale* and *meale*, or *bait* and *bait*. The word is read, *Gen. 35. 16.* When there was (*כברת הארץ* *Cibrath haarets*) about halfe a dayes journey of ground. The *Greeke* in that place hath an uncouth word *χαββα* *habba*, doubtlesse it was made from the *Hebrew* *Cibrath*, and signifieth *halfe a dayes journey*.

Their *measures* of capacity, termed *Mensurae capacitatis*, were of two sorts. Some for *dry things*, as *corne*, *seed*, &c. some for *liquid things*, as *Wine*, *Oyle*, &c. in both that there might be a just proportion observed, all their measures were defined by a set number of *Hen* eggs *shells* of a middle size.

In my parallelling of them with our measures, where I speake of *Bushels*, *Halfebushels*, *Pecks*, &c. I
am

am to be understood according to *Winebester measure* as we phrase it, such a bushell containeth eight gallons. Where I speak of *Gallons, Pottles, Quarts, &c.* I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a Arias Mont.
Thubal Cain.

כק Kab, Kabus, A Kab. * This contained twenty foure egges, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *Fourth part of a Kab*, 2 Kings 6.25. The famine in *Samaria* was so great, that a *fourth part of a Kab of doves dung* was sold for five pieces of silver. The *Rabbins* have a Proverbe, That *tenne Kabs of speech descended into the world, and the women took away nine of them.*

עסדחקבין
שיתת ירד
ליעורם
חשקחנשור
נשי

Vid. Buxtorf.
lexic. in חקב.
* Affled p^e ecog.
ibid. l. 2. p. 588.

עמר Omor. It contained * one Kab and an halfe, and a fifth part of a Kab, that is, three pints and an halfe pint, and a fifth part of an halfe pint. It was the tenth part of an Ephab, Exod. 16.36.

c Vid. Buxtorf.
Lexic. in עמר ex
op. re R. Alphe,
tractat. de pascib.
cap. 5. fol. 179.

סאה Seah, סטא, Satum, the *Latine* Interpreters commonly render it by *Modius*. It contained *six Kabs*, that is, a *Gallon and halfe*. We translate the word in generall *A measure*: To morrow this time a *measure* (that is, a *Satum*) of fine flower shall be sold for a Shekel, 2 Kings 7.1.

d Arias Mont.
Thubal Cain.
e p^e p^e de men.
sur 15 P. mterib.

אפה Ephab. It contained *three Sata*, that is, *halfe a bushell and a pottle.*

לית Letbec. It contained *sistene Modios* (i.) *Sata*, that is, *two bushels six gallons and a pottle*. Mention of this is made, *Hof. 3. 2.* It is there rendred in *English*, *halfe an Homer.*

חמר Homer. It is so called frō חמור Chamor, *A sinus*, an *Asse*, because this measure contained so much graine or corne, as an *Asse* could well beare. It contained *ten Ephabs*, Ezek. 45. 11. that is, *Forty five gallons, or five bushels and five gallons.*

כור *Cor, Corns.* The *Cor* and the *Homer* were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto the *Hebrewes* used in measuring of *dry things*: three other measures there were, which they used for liquid or moist things.

לוג *Log.* It contained [†] six egge-shells. It was of the same quantity as the fourth part of a *Kab*, Halfe a pint. [†] Buxtorf, in loco superius citato.

הין *Hin.* It contained the quantity of [‡] seventy two egge-shells, so that it was of our measure three quarts. [‡] Buxtorf, lib.

בב *Bub, Cuius, Bathus,* the *Bath*. It was of the same capacity with the *Ephab*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* interpreters commonly render it *Cadus*. ^h *Hierome* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sive vadus.* I sometimes thought there had beene some error in the print, namely, *Vadus* put for *Cadus*: But now I find the *Greeks* to use both **βαρ**, and **βά**, for this measure, and from the last of these *Greeke* words, that ancient *Father* reads it *Vadus*. Sometimes our *Englisb* renders it in generall *A measure*, *Luk.* 16. 6. It contained foure gallons & an half. ^h Hieron. Ezek. 45.

All these measures were proper to the *Hebrewes*; I finde three other mentioned in the *N. T.* taken from other Nations.

Στοι, *Sextarius.* We *Englisb* it in generall, *A Pot*, *Mark* 7. 4. ⁱ it was of the same quantity with the *Log*, if we understand it of the *Romane Sextarius*. It was somewhat more, if we understand it of the *Atticke Sextarius*, *undecim Attici sextarii aequabant Romanos duodecim.* In probability we are to understand the *Romane* measure, so that it contained six eggs, that is, halfe a pint. ⁱ Alsted. p. 561. Theol. p. 561.

כֶּחֱמִיץ, *Chenix*, A measure, Rev. 6. 6. It signifieth properly that measure of corne, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*; *Super Chenice non sedendum*; that is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the*

k *Budeus de asse*
lib. 5.

l *Budeus de asse*
lib. 5.

morrow. It contained ^k *four Sextarii*, that is, *A quart*.
ΜΕΤΡΗΤΗΣ, *Metrets*, John 2. 6. It is translated, *A Firkin*.
It was a measure in use among the *Athenians*. ^l It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the *Hebrew Bath*, so that it contained *four gallons and an half*.

CHAP. X.

^l Their Coines. First of Brazen Coines.

THAT they might have just *Coines* and *weights*, they weighed both them and their weights by *barley cornes*.

Ασπρὸν, *Minutum*, A mite, Luke 21. 20, Mark 12. 42. The latter *Habrems* call it מִיטָה the *Syriak* שְׁמִרְנָה (i. O-*Uava*, the eighth part of *Assarium*.) ^m It weighed *half a barley corn*. It valued of our money, *three parts of one c.*

מִיטָה
מִיטָה
מִיטָה
Moses Kofens.
fol. 124. Col. 4.

Κοδράντης, *Quadrans*, A Farthing. It was a *Roman coin*, weighing a *graine of barley*, it consisted of *two mites*. The *poore widow* threw in *two mites*, which make a *farthing*, Mark 12. 42. by consequence it valued of ours c. ¹².

Ασάριον, *Assarius*, vel *Assarium*. It was a *Roman coin* weighing *four graines*. The *Rabbines* call it אִיסָר I-*for*, and say that it containeth ^{*} *eight mites*. Of this we reade, *Matth. 10. 29*. Are not two *sparrowes* sold for (an *Assarium*) our *English* readeth it for a *farthing*? It valueth of ours in precise speaking, q^a -- q.

* *Dryfus in*
praeter, Luc. 12.
59

Their

Their Silver Coines.

גֶּרָה *Gerah*. It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs*, *Exod. 30. 13*. It was the least silver coine among the Hebrewes; It valued of ours 1 $\frac{1}{2}$ ob.

אֶגֶרָתָא *Agorath*. We English it in generall, a peece of silver, 1 *Sam. 2. 36*. But it appeareth by the *Chaldee Paraphrase*, that it is of the same value with *Gerah*, that *Paraphrase* renders both אֶגֶרָתָא, *Megna*, by the *Greek* they are both rendred $\sigma\tau\alpha\tau\epsilon\iota\sigma$, the value thereof therefore is 1 $\frac{1}{2}$ ob.

קֶשֶׁטָא *Keshita*. The word signifieth a lambe, and is used for a certaine coine among the Hebrewes, on the one side whereof the image of a lambe was stamped, our English reads it in generall a peece of money, *Iacob* bought a parcell of a field for an hundred perces of money, *Gen. 33. 19*. In the Originall it is for an hundred lambs. But it is apparent, that *Iacob* paid money, for *S. Stephen* saith, he bought it for money, *Acts 7. 15*. In the judgement of the Rabbines, it was the same that "Obolus, " twenty of them went to a Shekel; So that the value thereof was 1 $\frac{1}{2}$ ob.

n R. Solom. Gen. 33. 19. n. R. David in lib. radic. 1. Levi ben. Gers. Gen. 33. 19. o Drus. ad diff. loca Gen. p. 119.

קֶסֶפֶה *Ceseph*, אֶרְיֶזֶר, *Argentens*, a peece of silver; as the *Romans* numbred their sums by *Sesterces*, in so much that *Nummus* is often times put absolutely, to signifie the same as *Sestertius*; so the Hebrewes counted their sums by *Shekels*, and the *Grecians* by *Drachmae*; hence *Argentens*, a piece of silver, being put absolutely in the Bible, if mention in that place be of the Hebrew coines, it standeth for a *Shekel*, and valueth 2 s. 6 d. if it stand for the *Shekel* of the Sanctuary: if it stand for a common *Shekel*, then it valueth 1 s. 3 d. But if mention be of the *Greek* coines, as *Acts 19. 19*. then it signifieth the *Attick Drachma*, which valueth of our money 1 $\frac{1}{2}$ ob.

אֶרְיֶזֶר *Luke 15. 8*. It was a quarter of a Shekel, and thus by consequence it valued of ours 7 $\frac{1}{2}$ ob.

p Drerwood, de mon.

דִּידְרַחְמֹן *Didrachmon*, *Matth. 17. 24*. We English it

9 147 148

tribute money: The *Syriak* readeth *¶ Duo Zuzim*, now that coine which was termed *Zuz* by the *Hebrewes* was answerable to the *Roman Denar*, whence it appeareth that it valued of ours 1 s. 3 d.

Στατήρ Stater. We english it a *peece of money* at large, but it contained precisely *two didrachma*. For the *tribute money* to be paid for each person, was *Didrachmā*, as is evident; *Mat. 17. 24.* & this *Stater* was paid for *two*, namely for *Christ & Peter*, the value of it therefore was 2 s. 6 d.

Δηνάριος, Denarius, a penny. This was their *tribute money*, *Mat. 22. 19.* There were *two sorts of pence* in use among them, the *common penny*, which valued of ours 7 d. ob.

† Tremel. Mat.
22. 19.

And the *penny of the Sanctuary*, which valued 1 s. 3 d. For it was answerable to their *Didrachmum*, and of this last we must understand *S. Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath been noted out of *Mat. 17. 24.* This *Didrachmum* or *halfe shekel*, was formerly paid by the *Israelites*,

† Aben E. r. Ne-
hem. 10. 32.

every yeare after they were twenty yeares old, towards their *Temple*, *Exod. 30. 13.* *Cesar* by taking away this money from the *Temple*, and changing it into a *tribute* for his *own coffers*, did in truth take away from *God* that which was *Gods*. Hence in that question proposed unto *Christ*, *Is it lawfull to give tribute unto Cesar or not?* *Christ* answereth, *Render unto Cesar the things that are Cessars, and unto God the things that are Gods*. This very *Tribute* afterward was paid by the *Jewes* towards the *Roman Capitoll*, by vertue of a decree made by *Vespasian*.

† 1o ep. de bello
lib 7 cap. 26.

† 227 21
228 22
Elias Thisbit.

1/2 Zuz, It was the *fourth part of a shekel of silver*, It valued therefore of ours 7 d. ob.

שקל shekel, Siclus, A shekel. It was two-fold, *Siclus regius, The Kings shekel*, of common use in buying and selling, it valued 1 s. 3 d. And *Siclus Sanctuarii, The shekel of the Sanctuary*, it valued 2 s. 6 d.

The

The *shekels* of the Sanctuary were of two stamps. The one was alwayes in use among the *Jewes*: the thirty pieces of silver which *Indas* received, are thought to be the thirty *Shekels* of the Sanctuary. It had stamp on the one side, the pot of *Manna*, or as others think, *Aarons Censer*, or *Incense cup*: the inscription on this side was שקל ישראל, *Shekel Israel*, The *Shekel* of *Israel*: on the reverse side, was stamp *Aarons rod budding*, with this inscription about the Coin, ירושלים הקדושה *Ieruschalaim hakedusha*. After the coming of our *Saviour*, the *Jewes* which were converted to the *Christian Faith*, changed their *Shekel*, and on the first side stamp the *Image of Christ* with י at the mouth of the *Image*, and ר in the pole, which three letters made his name *Iesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיח מלך בא בשלום ואר, (i.) *Messias rex venit cum pace, & lux de homine facta est vita*. In some coines, for the latter clause of that inscription is read, ארס עשוי אלהים, (i.) *Deus homo est factus*.

The *Kings Shekel* in *David* and *Solomons* time, had stamp on the one side, a kinde of tower standing betweene יר and מלם, and underneath was עיר הקדש. The whole inscription was, *Ierusalem urbs sanctificata*: On the reverse side, the rundle was filled with this Hebrew רור המלך ובנו שימא המלך, (i.) *David rex, & filius ejus Salomon rex*.

The *Shekel* againe was divided into lesser coines, which had their denomination from the parts thereof. Thus we reade of the halfe *Shekel*, *Exod.* 30. 13. The third part of a *Shekel*, *Nehem.* 10. 32. The quarter of a *Shekel*, *1 Sam.* 9. 8.

Their gold Coines.

זחב *Zahab*. The *English* readees it, *A peece of gold*. 2 *King.* 5. 5. By it is meant, that which elsewhere is called

u שֶׁכֶּלֶט זָהָב,
6^c.
x Breerwood de
nummis.

Siclus auri, A *Shekel* of gold, 1 *Chron.* 21. 25. Hence the one thousand seven hundred peeces of gold mentioned, *Indg.* 8. 26. The *Greek* renders 1700. = *Shekels* of gold, = The weight of this coine was two *Attick drams*, the value 15 s.

y Breerwood de
nummis.

אֶדָרְכֹן *Adarcon*, of this we read, *Efra.* 8. 27. It was also called דְּרַכְמוֹן *Drackmon*, of which we read, *Efr.* 2. 69. Both these names seem to denote the same coine, if not, yet both were of the same weight, The *Greek* interprets them both by δραχμή, & our *English* accordingly renders both *Adramme*: which must be understood of the *Drams* in use among the *Hebrewes*, weighing two *Attick drams*. From the *Greek* δραχμή, *Drakmon* seemeth to have had its name, y He conjecureth not amiss, who thinketh that *Adarcon* was so called, quasi *Daricon*, which was a certain coine of gold in use among the *Persians*, & frō *King Darius* (whose image one side thereof bore) was named *Daricon*, and x amongst the *Chaldeans* is often prefixed before a word, as ה is amongst the *Hebrewes*, The value of this coine wa^s of ours 15 s.

Their Summes.

Their *Summes* were two מָנֶה *Maneh*, מִנָּה, *Mina*, a *Pound*. In gold it weighed one hundred *Shekels*. This appeareth by comparing these texts, 1 *King.* 10. 17. Treeי מָנִים *Manim*, Three pound of gold went to one shield. Now we read, 2 *Chron.* 9. 16. Three hundred *Shekels* of gold went to one shield. The name *Shekels* is not expressed in the originall, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a numeral, signifieth so many *Shekels* of gold: and so *Argentum* in like manner. The weight thereof then being one hundred *shekels*, it followeth that the value was 75 l. In silver their *Maneh* weighed sixty *shekels*, *Ezek.* 45. 12. so that it valued 7 l. 10 s. Note, that = *Sheindler* was decei-

z *Sheindler*. in
מָנֶה

ved, in saying that the price or value of the *Maneh*, was changed in *Ezekiels* time, because it then valued 60. *Shekels*, for the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceiveth it; between the *Maneh* of gold, which was valued at an hundred *shekels* alwayes, and the *Maneh* of silver, which weighed 60. *shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was 722 *Cicar*, *Talentum*, A *Talent*. This if it were of *silver*, it contained in weight 3000 *shekels*. For those two verses being compared together, *Exod.* 38. 25, 26. sheweth that six hundred thousand men, paying every man *halfe a Shekel*, the whole sum amounted to an hundred *talents*; whence it followeth, that a *Talent* of *silver* amongst the *Hebrewes*, was 375 l. But a *Talent* of *gold* (the proportion of gold to silver being obserued) was twelve times as much, so that it valued of ours, 4500 l.

In this tract of their coines we are to know three things. First, that as the *Romans* in the former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Masse* or *Billot* they weighed out in their payments; and afterward, *Æs signatum*, coined metals: So the *Hebrewes*, though at last they used coined money, yet at first they weighed their money, uncoined. *Abraham* weighed to *Ephron* the silver. *Gen.* 23. 16. Hence the *Shekel* had its name from שֶׁקֶל *Shakal*, *ponderare*, *librare*, To weigh, or put in the ballance. Secondly, as the coined *shekel* was twofold; one for the use of the *Sanctuary*; the other for the use of the *Common wealth*, and that of the *Sanctuary* was double the price of the other: So the weight of the *Shekel* is to be distinguisht after the same manner; the *Shekel* of the *Sanctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For example, *Goliath* speares head weighed six hundred *shekels* of the *Sanctuary*, 1 *Sam.* 17. 7. that is, twenty five pound weight: *Abisalom* haire

hadre weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, foure pound weight and two ounces. Yea the sum^s, which I have reckoned only according to the Sanctuary, in common use according to the Kings weight, they abate halfe their value.

3. The lesser coines were in generall termed *κόμματα*, or in the singular number *κίμμα*, John 2. 15. The word signifieth properly a small quantity, or little peece of metall, such as may be clipt off from coines, * Upon the first of the moneth Adar, Proclamation was made thorowout Israel, that the people should provide their halfe shekels, which were yearly payed toward the service of the Temple, according to the commandement of God Exod. 30. 12. * On the 25 of Adar, then they brought Tables into the Temple (that is, into the outward court where the people stood) on these tables lay these *κίμματα*, or lesser coines, to furnish those who wanted halfe shekels for their offerings, or that wanted lesser peeces of money, in their payment for oxen, sheep, or doves, which likewise stood there in a readinesse in the same court to be sold for sacrifices: but this supply of lesser coines, was not without an exchange for other mony, or other things in lieu of money, & that upon advantage. Hence those that sate at these Tables, as chiefe bankers or Masters of the exchange, they were termed *κομιστῆραι*, in respect of the lesser coynes which they exchanged; in respect of the exchange itselfe, they were termed *κομιστοὶ*, for *κόμισθαι* signifieth the same in Greeke, as *Cambium* in Latine, whence those letters of exchange, which the Latines call *Literæ Cambii*, the Greeks call *σύμβαλα καλλυβιστῶν*, Tickets of Exchange, in respect of the tables at which they sate, they are termed by the Talmudists *שוכלהנין*, from *שן* *Shulchan*, Mensa; for the same reason they are sometimes termed by the Greeks *τραπεζίται*, and by the Latines *Mensarii*. These are those changers of money, which our Saviour drove out of the Temple: F I N I S.

a Moser Katsenf.
de Sicilia fol. 122
col. 2.

b Moser Katsenf.
ibid.

c Κόμισθαι,
inquit Pollux, est
ἀργυρία ἐξάλλαξιν
vid. Drus. Ali-
um, in N. T. part.
3. 1. c.

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A

A Ben Esra.
Aboth. vi. Pirke
Aboth.
Æschinet.
Alexander Neopol.
Alstedius.
Ambrosius.
Aquinas.
Aristoteles.
Arias Montanus.
Aristophanes. Aurelia
Allobrogum. 1607
Artemidorus.
Athenæus.
Augustinus. Colonia
Agrippina. 1616

B

Baal turim.
Beda.
Bellarminus.
Bertramus.
Beza.
Bodinus.
Brerewood.
Buxtorfius.
Budeus.

C

Caninius.
Capnio. vi. Renschlin.
Carion.

Casaubonus.
Cælius Rhodiginus.
Chazcuni.
Chemnitius.
Chimchi, alias, R. Da-
vid Kimchi.
Chrysostomus.
Clem. Alexandrinus.
Cicero.
Concilium quinquæsex-
tum.
Cyrillus.
Cyprianus.
Cunæus, Lugduni Ba-
savornum. 1617.

D

Demosthenes. Vene-
tiis. 1554.
Diodorus Siculus.
Diomysius Halicarnas.
Drusius de tribus se-
dis. Frankera.
1619.

E

Elias Thibites.
Epiphanius.
Erasmus.
Euripides.
Eustathius.
Eusebius.

F

Funecius.
Fagius.
Firmicus.

G

Galatinus. Franco-
furti 1612.
Gellius.
Genebrardus.
Gorionides.
Gregor. Nazianzen.
Gyraldus.

H

Herodianus.
Herodotus.
Hesiodus.
Hieronymus. Basileæ.
1516.

Homerus.
Horatius.
Hospinianus. Tiguri
1611.

I

Jalcus. Cracoviæ.
1595.
Iansenius.
Iosephus. Aureliæ Al-
lobrog. 1611.
Ionathan.
Iunius.
Iustin. Martyr.
Iustin.

Iustin. histor.
Iuvencalis.
Iliedenu.

K

Kimchi. vld. Chimchi,

L

Lactantius,
Laertius,
Levi ben. Gersom,
Lipsius,
Livius,
Lucanus,
Lucianus,
Lyrannus,

M

Macrobius,
Magius,
Maimonides lib. Iad.
Venetis, 1574
Mafius,
Maximus Tirius,
Montacutius,
Moses Kotsenss. Vene-
netis, 1557.
Munsterus,
Musar,
Modestus,

O

Oecumenius,
Onkelos,
Origines,
Ovidius,

P

philo Indeus. Colonia

Allobrog, 1613.
Pirke Aboth,
Plantus,
Plinius,
Pierius. Basilea, 1573.
Plutarchus,
Procopius,
Prudentius.

R

Reuchlinus (pro quo
citatur Capinio per-
peram) Francofur-
ti, 1612.

Rosinus,
Ruffinus,

S

Sederolam minus,
Septuaginta inter-
pretes,
Serarius,

Scaliger { *De emend. temp.*
Lutetie, 1583.
Tribares. Fra-
neckere, 1619

Sheindler,
Sigonius,
Scholiasies Aristo-
phanis,
Solomon Iarchi,
Solinus,
Sozomenus,
Statius,
Stukius,
Snetonius,

Suidas,
Syrinus interpres.

T

Talmud Babyloni-
cum,
Talmud Hierosolymi-
tanum,
Targum Ozielidis, s-
ve Ionathanis,
Targum Onkelos,
Targum Hierosolymi-
tanum,
Tertullianus, 1609.
Theophylactus,
Theodoretus,
Theophrastus,
Tholosanus,
Thisbites,
Tiraquellus,
Toletus,
Tremellius,

V

Vatablus,
Valerius Max.
Varro,
Virgilius,

X

Xenophon. Basile,
1569

Z

Zepperns,
Zohar,

A TABLE OF THE SEVERALL
texts of SCRIPTURE explained
in the six Bookes.

| GENESIS. | | | GENESIS. | | | EXODVS. | | |
|----------|--------------|------|----------|----------------|------|---------|-------------------|------|
| Chap. | Verse | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
| 4 | 3,4 | 25 | 38 | 24 | 2 | 13 | 18 | 184 |
| 4 | 21 | 151 | 41 | 1 | 256 | 14 | 1 | 170 |
| 7 | 11,24 | 196 | 43 | 16 | 109 | 14 | 24 | 92 |
| 8 | 4 | ibid | 43 | 24 | 100 | 15 | 20 | 26 |
| 9 | 25 | 1 | 44 | 5 | 190 | 16 | 23 | 114 |
| 11 | 31 | 138 | 45 | 15 | 99 | 16 | 34 | 19 |
| 14 | 22, 272, 274 | 46 | 46 | 4 | 266 | 16 | 36 | 292 |
| 15 | 2 | 255 | 46 | 26 | 272 | 18 | 7 | 99 |
| 17 | | 237 | 47 | 29 | 272 | 18 | 21 | 213 |
| 17 | 14 | 241 | 49 | 3 | 2 | 21 | 10 | 262 |
| 18 | 22 | 83 | 49 | 7 | 29 | 21 | 14 | 87 |
| 20 | 7 | 26 | 49 | 10 | 4 | 21 | 21 | 195 |
| 21 | 10 | 1 | 50 | 2 | 268 | 22 | 1, 3, 4, 225, 226 | |
| 22 | 2 | 164 | 50 | 10 | 260 | 23 | 32, 34, 14, 284 | |
| 23 | 16 | 298 | EXODVS. | | | 25 | 22 | 73 |
| 24 | 2 | 272 | | | | 28 | | 16 |
| 24 | 53 | 255 | | | | 28 | 16 | 183 |
| 24 | 55 | 256 | | | | 29 | 4, 9, 20, 18 | |
| 24 | 65 | 262 | 1 | 11 | 286 | 30 | 10, 73 | 148 |
| 25 | 5, 6 | 256 | 1 | 14 | 122 | 30 | 13, 293 | 294 |
| 29 | 27 | 260 | 3 | 5 | 53 | | & 299 | |
| 30 | 27 | 190 | 3 | 15 | 157 | 30 | 23 | 15 |
| 30 | | 259 | 7 | 11 | 191 | 31 | 14 | 241 |
| 31 | 28 | 99 | 12 | 6 | 121 | 32 | | 173 |
| 31 | 30 | 187 | 12 | 15 | 124 | 32 | 20 | 175 |
| 31 | 53 | 158 | 12 | 26, 3, | 119 | 32 | 34 | 175 |
| 35 | 19 | 293 | 12 | 27 | 116 | 34 | | 178 |
| 35 | 16 | 289 | 13 | | 248 | 35 | 3 | 114 |
| 37 | 34 | 271 | 13 | 29, 11, 47, 48 | | 38 | 25, 26, | 298 |

| LEVITICUS. | | | NUMBERS. | | | DEUTERONOMY. | | |
|------------|----------------------|---------|----------|--------------|---------|--------------|--------|------|
| Chap. | Verse | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
| 6 | 3 | 165 | 3 | 41 | 26 | 3 | 11 | 287 |
| 8 | 12, 30 | 15 | 5 | 18 | 261 | 3 | 29 | 17 |
| 10 | 10 | 199 | 6 | | 35, 61 | 4 | 41, 43 | 87 |
| 12 | 2, 3 | 229 | 6 | 5 | 36 | 6 | 4 | 48 |
| 13 | | 144 | 8 | 10 | 22 | 7 | 2 | 284 |
| 13 | 2 | 20 | 8 | 11 | 245 | 8 | 8 | 244 |
| 15 | 4, 23 | 17 | 8 | 24 | 22 | 9 | 21 | 175 |
| 16 | 3, 4 | 148 | 9 | | 127 | 11 | 13 | 48 |
| 16 | 4 | 17 | 9 | 9 | 216 | 14 | 1 270, | 271 |
| 18 | 21 | 158 | 10 | | 20, 283 | 14 | 18 | 250 |
| 19 | 18 | 204 | 10 | 2 | 115 | 14 | 26 | 251 |
| 19 | 22, 24 | 242 | 10 | 9 | 284 | 15 | 2 | 149 |
| 20 | 10 | 219 | 10 | 25 | 282 | 15 | 4 | 150 |
| 21 | 2, 10, 11, 19 | | 11 | 16, 26 | 209 | 16 | 2 117, | 143 |
| 21 | 14, 7 | 17 18 | 12 | 18 | 127 | 16 | 6 | 125 |
| 22 | 27 | 120 | 15 | | 50 | 17 | 7 | 222 |
| 22 | 27 | 229 | 15 | 20, 243, | 246 | 17 | 12 | 197 |
| 23 | | 243 | 15 | 35 | 216 | 18 | 4 | 244 |
| 23 | 5, 6, 7, 8 | 118 | 15 | 38 | 50 | 18 | 10, 11 | 188 |
| 23 | 10, 11, 17, 129, 130 | | 18 | 12 | 244 | 19 | 3 | 88 |
| 23 | 10 | 143 244 | 18 | 12, 13, | 243 | 19 | 15, 19 | 205 |
| 23 | 17 | 243 246 | 18 | 15, 16, | 248 | 19 | 21 | 226 |
| 23 | 24 | 135 | 18 | 26 | 245 | 20 | 30 | 284 |
| 23 | 40 | 132 | 18 | 31 | 250 | 20 | 11 | 285 |
| 23 | 43 | 133 | 23 | 28 | 170 | 21 | 6 | 45 |
| 24 | 18 | 216 | 24 | 21 | 62 | 21 | 17 | 256 |
| 25 | 6 | 149 | 25 | 3 | 170 | 22 | 5 | 179 |
| 25 | 6, 20, 31 | 149 | 27 | 18 | 33 | 22 | 8 | 131 |
| 25 | 8 | 151 | 28 | 4 | 122 | 22 | 12 | 50 |
| 27 | 26 | 201 | 28 | 11, 15 | 135 | 23 | 6 | 284 |
| 27 | 92 | 251 | 28 | 16, 17, 117, | 143 | 25 | 2 | 229 |
| | | | 29 | | 133 | 25 | 2-3 | 227 |
| | | | 29 | 15 | 136 | 26 | | 247 |
| | | | 36 | 10 | 216 | 26 | 32 | 251 |
| | | | | | | 28 | | 259 |

NUMBERS.

| | |
|---|-------|
| 2 | 282 |
| 2 | 21 |
| 4 | 15 22 |

DEUTERONOMY

| | | |
|----|--------|-----|
| 1 | 13, 17 | 213 |
| 33 | | |

IOHNA.

| Chap. | Verf. | Pag. |
|-------|--------|------|
| 3 | 4 112. | 281 |
| 6 | 4 | 151 |
| 6 | 9 | 284 |
| 7 | | 201 |
| 7 | 19 | 273 |
| 7 | 19.10. | 217 |
| 9 | 6 | 285 |
| 9 | 7 | 284 |
| 9 | 23 | 24 |
| 11 | 19 | 284 |
| 19 | 1.9 | 29 |
| 20 | 6 | 89 |
| 20 | 7 | 88 |

IVDGES.

| | | |
|----|-------|-----|
| 1 | 16 | 62 |
| 3 | 7 | 86 |
| 7 | 1 | 81 |
| 7 | 19 | 92 |
| 8 | 23 | 2 |
| 8 | 26 | 296 |
| 8 | 33 | 170 |
| 9 | 4 | 171 |
| 13 | | 36 |
| 14 | | 201 |
| 14 | 10.11 | 259 |
| 14 | 11 | 258 |
| 14 | 12 | 103 |
| 17 | 5 | 187 |

RVTH.

| | | |
|---|---|----|
| 2 | 4 | 99 |
|---|---|----|

I SAMVEL.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 2 | 36 | 293 |
| 5 | 4 | 172 |
| 7 | 15 | 2 |
| 7 | 16 | 212 |
| 9 | 8 | 296 |
| 9 | 9 | 27 |
| 10 | 1 | 99 |
| 14 | 44 | 274 |
| 16 | 11 | 106 |
| 17 | 7 | 298 |
| 19 | 13 | 187 |
| 25 | 41 | 100 |
| 28 | | 194 |
| 28 | 6.7 | 181 |
| 31 | 10 | 176 |

2 SAMVEL.

| | | |
|----|----|-----|
| 7 | 18 | 83 |
| 14 | 26 | 298 |
| 18 | 18 | 255 |
| 20 | 25 | 30 |
| 21 | 1 | 286 |

1 KINGS.

| | | |
|----|----|-----|
| 2 | 28 | 86 |
| 6 | 3 | 74 |
| 6 | 37 | 76 |
| 7 | 15 | 287 |
| 8 | 9 | 72 |
| 8 | 31 | 271 |
| 10 | 17 | 297 |
| 11 | | 158 |
| 11 | 5 | 176 |
| 12 | 11 | 230 |
| 12 | 28 | 176 |

Rr 2

1 KINGS.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 13 | 33 | 19 |
| 18 | | 163 |
| 18 | 19 | 86 |
| 20 | 10 | 274 |
| 20 | 39 | 224 |
| 21 | 9 | 216 |
| 22 | 30 | 13 |

2 KINGS.

| | | |
|----|---------|---------|
| 1 | 2 | 170.171 |
| 1 | 9 | 256 |
| 2 | 12 | 27 |
| 4 | 23 | 135 |
| 4 | 29 | 99 |
| 5 | 5 | 296 |
| 5 | 18 | 181 |
| 6 | 1 | 27 |
| 6 | 45 | 289 |
| 7 | 1 | 290 |
| 11 | 12 | 13 |
| 12 | 10 | 30 |
| 17 | 30. 31. | 180 |
| 17 | 33 | 55 |
| 19 | 37 | 180 |
| 21 | 7 | 86 |
| 23 | 4 | 199 |
| 23 | 6 | 86 |
| 23 | 10 | 158 |
| 23 | 11 | 166 |
| 23 | 13 | 176 |

1 CHRON.

| | | |
|---|----|----|
| 6 | 49 | 19 |
|---|----|----|

1 CHRON

1 CHRON.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 21 | 25 | 296 |
| 23 | 4 | 22 |
| 23 | 24 | 22 |
| 24 | 1 | 21 |
| 25 | 8 | 22 |
| 26 | 1, 2 | 22 |
| 26 | 20 | 22 |

2 CHRON.

| | | |
|----|-----------|-----|
| 3 | 15 | 287 |
| 5 | 12 | 22 |
| 6 | 13 | 74 |
| 9 | 16 | 297 |
| 15 | 16 | 86 |
| 19 | 5, 8, 11. | 198 |
| 20 | 5 | 75 |
| 29 | 22 | 30 |
| 31 | 6 | 250 |
| 31 | 13 | 253 |
| 35 | 6 | 125 |

EZRA.

| | | |
|---|----|--------|
| 2 | 43 | 25 |
| 2 | 69 | 296 |
| 3 | 8 | 22, 76 |
| 3 | 12 | 77 |
| 6 | 15 | 77 |
| 7 | 6 | 30 |
| 7 | 9 | 30 |
| 8 | 27 | 296 |

NEHEMIA

| | | |
|---|---|----|
| 3 | 1 | 83 |
|---|---|----|

NEHEMIA.

| Chap. | Verf. | Pag. |
|-------|---------|------|
| 3 | 3, 28 | 84 |
| 8 | 10 | 108 |
| 8 | 15 | 132 |
| 8 | 18 | 134 |
| 10 | 32 | 296 |
| 10 | 37 | 243 |
| 10 | 37, 38. | 249 |

ESTER.

| | | |
|---|----|-----|
| 1 | 8 | 108 |
| 9 | 21 | 153 |

PSALMES.

| | | |
|----|------|--------|
| 1 | | 208 |
| 15 | 1 | 72 |
| 15 | 6 | 288 |
| 99 | 1 | 73 |
| 19 | 4, 5 | 258 |
| 23 | 5 | 101 |
| 26 | 6 | 45 |
| 27 | 10 | 284 |
| 40 | 7 | 276 |
| 45 | 1 | 30 |
| 45 | 8 | 15 |
| 46 | 5 | 281 |
| 52 | | 181 |
| 54 | | 181 |
| 60 | 8 | 101 |
| 74 | 8 | 79 |
| 76 | 10 | 207 |
| 78 | 38 | 229 |
| 80 | 2 | 283 |
| 81 | 3 | 136 |
| 84 | 7 | 31, 82 |

PSALMES.

| Chap. | Verf. | Pag. |
|-------|-------|----------|
| 95 | | 274 |
| 106 | 20 | 174 |
| 106 | 26 | 273 |
| 109 | 7 | 206, 208 |
| 116 | 13 | 109 |
| 118 | 20 | 80 |
| 119 | 31 | 206 |
| 122 | | 248 |
| 128 | 3 | 106 |
| 133 | 2 | 15 |
| 141 | 2 | 73 |
| 145 | | 259 |

PROVERBS.

| | | |
|----|----|-----|
| 1 | 21 | 80 |
| 3 | 22 | 193 |
| 4 | 10 | 82 |
| 9 | 9 | 82 |
| 10 | 7 | 269 |
| 14 | 28 | 247 |
| 15 | 17 | 98 |
| 20 | 26 | 233 |
| 21 | 14 | 176 |
| 31 | 6 | 218 |

CANTICLES.

| | | |
|---|---|-----|
| 6 | 4 | 282 |
|---|---|-----|

ISAIAH.

| | | |
|---|---|-----|
| 1 | 1 | 27 |
| 8 | 1 | 276 |
| 8 | 2 | 239 |

ISAIAH.

ISAIAH.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 12 | 3 | 134 |
| 17 | 8 | 177 |
| 18 | 2 | 169 |
| 27 | 8 | 177 |
| 30 | 9 | 275 |
| 30 | 29 | 248 |
| 37 | 38 | 180 |
| 38 | 8 | 95 |
| 45 | 23 | 273 |
| 63 | 3 | 148 |
| 65 | 5 | 46 |

JEREMIAH.

| | | |
|----|--------|-----|
| 7 | 18 | 176 |
| 9 | 17 | 272 |
| 16 | 7 109. | 270 |
| 19 | 5 | 159 |
| 26 | 8.16 | 198 |
| 28 | 9 | 212 |
| 32 | 35 | 159 |
| 34 | 18 | 285 |
| 35 | | 35 |
| 35 | 7 | 62 |
| 36 | 6 | 145 |
| 36 | 23 | 276 |
| 40 | 5 | 98 |
| 44 | 17 | 176 |
| 48 | 1 | 201 |
| 48 | 7 | 170 |
| 51 | 21 | 287 |
| 52 | 24 | 20 |

LAMENT.

| | | |
|---|----|----|
| 2 | 19 | 92 |
|---|----|----|

EZECHIEL.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 1 | 10 | 281 |
| 8 | | 180 |
| 8 | 14 | 168 |
| 16 | 38 | 220 |
| 20 | 21 | 110 |
| 21 | 21 | 188 |
| 23 | 31 | 106 |
| 24 | 17 | 270 |
| 37 | | 259 |
| 40 | 5 | 288 |
| 45 | 11 | 290 |
| 45 | 12 | 297 |
| 45 | 13 | 246 |
| 45 | 14 | 290 |

DANIEL.

| | | |
|---|----|----|
| 9 | 24 | 95 |
|---|----|----|

HOSEA.

| | | |
|---|---------|-----|
| 1 | 1 | 28 |
| 3 | 8 | 290 |
| 4 | 12.188. | 195 |

AMOS:

| | | |
|---|----|-----|
| 2 | 8 | 106 |
| 5 | 26 | 164 |
| 6 | 10 | 268 |
| 8 | 5 | 135 |

IONAH.

| | | |
|---|---|-----|
| 1 | 5 | 155 |
|---|---|-----|

MICH.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 3 | 7 | 271 |

HABB.

| | | |
|---|----|-----|
| 2 | 11 | 226 |
|---|----|-----|

HAGG.

| | | |
|---|----|----|
| 2 | 10 | 78 |
|---|----|----|

ZACHAR.

| | | |
|----|----|-----|
| 3 | 1 | 206 |
| 5 | 2 | 276 |
| 9 | 14 | 182 |
| 10 | 2 | 188 |

MALACH.

| | | |
|---|---|----|
| 2 | 7 | 20 |
|---|---|----|

TOB.

| | | |
|----|-----|-----|
| 12 | 7 | 249 |
| 12 | 7.8 | 250 |
| 14 | 14 | 261 |
| 10 | 10 | 265 |

ECCLESIASTIC.

| | | |
|----|----|-----|
| 34 | 26 | 266 |
|----|----|-----|

IMACCAR

1 MACCHAB.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 1 | 16 | 142 |
| 4 | 59 | 154 |
| 5 | 42 | 130 |

2 MACCHAB.

| | | |
|---|----|-----|
| 4 | 19 | 167 |
| 6 | 19 | 134 |

MATTHEW.

| | | |
|----|---------|-----|
| 2 | 4 | 30 |
| 2 | 23 | 36 |
| 3 | 17 | 184 |
| 4 | 23 | 80 |
| 5 | | 109 |
| 5 | 32 | 161 |
| 8 | 31 | 106 |
| 9 | 3.11.31 | 46 |
| 9 | 15 | 258 |
| 9 | 23 | 271 |
| 10 | 12.13 | 99 |
| 10 | 17 | 198 |
| 10 | 20 | 292 |
| 10 | 38 | 232 |
| 10 | 41 | 27 |
| 11 | 19 | 37 |
| 12 | 41 | 297 |
| 14 | 25 | 92 |
| 15 | 8 | 43 |
| 15 | 5 | 274 |
| 16 | 14 | 43 |
| 16 | 18 | 311 |
| 17 | 24 | 294 |
| 18 | 16 | 199 |
| 20 | 1.3.5.6 | 93 |

MATTHEW.

| Chap. | Verf. | Pag. |
|-------|--------|------|
| 21 | 9 | 132 |
| 21 | 23 | 198 |
| 22 | 19 | 294 |
| 22 | 23 | 53 |
| 22 | 32 | 53 |
| 23 | 5 | 46 |
| 23 | 6 | 34 |
| 23 | 9 | 27 |
| 23 | 17 | 116 |
| 23 | 18 | 273 |
| 23 | 23.249 | 254 |
| 24 | 31 | 136 |
| 25 | 13 | 205 |
| 26 | 3 | 198 |
| 26 | 17 | 127 |
| 26 | 49 | 34 |
| 26 | 65 | 19 |
| 27 | 24 | 45 |
| 27 | 25 | 216 |
| 27 | 26 | 232 |
| 27 | 28 | 14 |
| 27 | 34.48 | 218 |
| 27 | 59.60 | 269 |
| 28 | 1 | 92 |

MARKE.

| | | |
|----|-------|-----|
| 6 | 21 | 68 |
| 6 | 27 | 216 |
| 7 | 3 | 43 |
| 7 | 4 | 46 |
| 7 | 4.166 | 291 |
| 8 | 15 | 69 |
| 10 | 12 | 205 |
| 12 | | 56 |
| 12 | 42 | 292 |
| 13 | 35 | 92 |

MARKE.

| Chap. | Verf. | Pag. |
|-------|----------|------|
| 14 | 1 | 21 |
| 14 | 26 | 104 |
| 15 | 23 | 218 |
| 15 | 94.15.34 | 122 |
| 15 | 42 | 71 |

LVKE.

| | | |
|----|----------|-------|
| 1 | 5.9 | 21 |
| 1 | 61 | 240 |
| 2 | 1 | 66 |
| 3 | 2 | 10 |
| 3 | 37.38.46 | 101 |
| 4 | 17.20 | 276 |
| 4 | 20 | 81 |
| 5 | 17 | 30 |
| 7 | 30 | 30 |
| 7 | 38 | 99 |
| 7 | 39 | 46 |
| 8 | 44 | 50 |
| 10 | 39 | 34 |
| 11 | 38 | 46 |
| 12 | 38 | 92 |
| 12 | 58 | 206 |
| 13 | 1 | 67 |
| 13 | 15 | 115 |
| 13 | 34 | 212 |
| 14 | 7 | 102 |
| 15 | 8 | 294 |
| 16 | 1 | 130 |
| 16 | 6.7 | 290 |
| 16 | 22 | 106 |
| 16 | 29 | 26 |
| 18 | | 51 |
| 18 | 8 | 216 |
| 18 | 11 | 41 |
| 18 | 12 | 46.54 |

LVKE

LVKE.

| Chap. | Verf. | Pag. |
|-------|---------|------|
| 18 | 13 | 83 |
| 20 | 27 | 53 |
| 21 | 1 | 75 |
| 11 | 4 | 75 |
| 21 | 20 | 291 |
| 23 | 1 117. | 143 |
| 23 | 17. 18. | 102 |
| 23 | 19 | 105 |
| 33 | 11 | 14 |
| 23 | 44 | 94 |

JOHN:

| | | | |
|----|-----|------|-----|
| 1 | 14. | 16. | 15 |
| 1 | 18 | | 106 |
| 1 | 25 | | 12 |
| 1 | 38 | | 43 |
| 2 | 6 | 100. | 200 |
| 2 | 9 | | 260 |
| 2 | 15 | | 299 |
| 2 | 20 | | 77 |
| 3 | 10 | | 26 |
| 3 | 26 | | 34 |
| 4 | 9 | | 53 |
| 4 | 20 | | 56 |
| 4 | 25 | | 239 |
| 7 | 22 | | 238 |
| 7 | 37 | | 134 |
| 7 | 38 | | 134 |
| 7 | 49 | | 41 |
| 8 | 5 | | 220 |
| 8 | 20 | | 75 |
| 9 | 22 | | 200 |
| 9 | 24 | | 273 |
| 10 | 3 | | 17 |
| 10 | 22 | | 154 |
| 10 | 23 | | 74 |

JOHN:

| Chap. | Verf. | Pag. |
|-------|--------|------|
| 11 | 9 | 94 |
| 13 | 2 | 126 |
| 13 | 5 | 100 |
| 13 | 9 | 46 |
| 13 | 23 | 105 |
| 13 | 29 | 143 |
| 16 | 2 | 124 |
| 18 | 28. 31 | 143 |
| 18 | 31 | 220 |
| 19 | 7 | 230 |
| 19 | 13 | 211 |
| 19 | 14 | 94 |
| 19 | 17 | 232 |
| 19 | 24 | 142 |
| 19 | 33 | 128 |
| 19 | 36 | 110 |
| 19 | 40 | 268 |

ACTS.

| | | |
|----|-------|-----|
| 2 | 5 | 11 |
| 2 | 15 | 94 |
| 3 | 1 | 94 |
| 3 | 11 | 74 |
| 5 | 37 | 66 |
| 6 | 1 | 9 |
| 6 | 6 | 23 |
| 6 | 9 | 80 |
| 7 | 16 | 193 |
| 7 | 43 | 164 |
| 7 | 60 | 83 |
| 9 | 1 | 80 |
| 9 | 34 | 266 |
| 10 | 9 | 94 |
| 10 | 9. 10 | 109 |
| 11 | 26 | 37 |

ACTS.

| Chap. | Verf. | Pag. |
|-------|----------|------|
| 13 | 2 23. | 245 |
| 13 | 5. 14 | 80 |
| 13 | 43 | 110 |
| 14 | 23 | 23 |
| 15 | 2 | 36 |
| 15 | 21 | 79 |
| 16 | 13 | 82 |
| 16 | 28 | 239 |
| 17 | 23 | 156 |
| 18 | 14 | 221 |
| 19 | 2 | 78 |
| 19 | 8. 9. 10 | 81 |
| 19 | 19 | 294 |
| 19 | 24 | 86 |
| 19 | 24. 18. | 178 |
| 21 | 24 | 36 |
| 21 | 38 | 67 |
| 22 | 3 | 34 |
| 23 | 6 | 53 |
| 23 | 8 | 53 |
| 23 | 8 | 43 |
| 24 | | 144 |
| 24 | 5 | 36 |
| 26 | 8 | 24 |
| 27 | 9 | 145 |

ROMANES.

| | | |
|----|------|-----|
| 1 | 2 | 245 |
| 1 | 11 | 41 |
| 3 | 25 | 72 |
| 4 | 11 | 237 |
| 5 | 6. 7 | 39 |
| 11 | 16 | 243 |
| 14 | 11 | 273 |

1 CORINTH.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 1 | 20 | 263 |
| 4 | 13 | 147 |
| 5 | | 128 |
| 5 | 5 | 201 |
| 7 | 3 | 262 |
| 7 | 18 | 242 |
| 8 | 5 | 169 |
| 10 | 16 | 105 |
| 10 | 19 | 109 |
| 11 | | 129 |
| 11 | 10 | 262 |
| 11 | 26 | 119 |
| 14 | | 35 |
| 15 | 9 | 266 |
| 15 | 23 | 282 |
| 15 | 32 | 233 |
| 16 | | 201 |
| 16 | 20 | 99 |

2 CORINTH.

| | | |
|----|----|-----|
| 2 | 15 | 15 |
| 5 | 22 | 148 |
| 12 | 24 | 218 |

GALATH.

| | | |
|---|----|----|
| 3 | 11 | 37 |
|---|----|----|

EPHES.

| | | |
|---|----|-----|
| 2 | 13 | 128 |
|---|----|-----|

PHILIPPIANS:

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 3 | 5 | 9 |

COLOS.

| | | |
|---|-------------|----|
| 2 | 8.21.23.64 | |
| 2 | 9 | 78 |
| 2 | 16.18.20.64 | |

1 TIMOTH.

| | | |
|---|----|-----|
| 1 | 4 | 32 |
| 1 | 15 | 82 |
| 3 | 2 | 265 |
| 3 | 13 | 23 |
| 4 | 3 | 63 |
| 5 | 9 | 265 |
| 9 | 23 | 63 |

2 TIMOTH.

| | | |
|---|---|-----|
| 3 | 8 | 192 |
|---|---|-----|

HEBREWES.

| | | |
|----|----|-----|
| 1 | 1 | 181 |
| 3 | 14 | 274 |
| 5 | 45 | 194 |
| 9 | 42 | 72 |
| 9 | 12 | 148 |
| 9 | 26 | 128 |
| 11 | 35 | 234 |
| 11 | 33 | 233 |
| 12 | 23 | 23 |

JAMES.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 2 | 2 | 14 |

1 PETER.

| | | |
|---|----|-----|
| 1 | 18 | 248 |
| 5 | 14 | 99 |

2 PETER.

| | | |
|---|----|-----|
| 1 | 20 | 26 |
| 3 | 8 | 151 |

1 JOHN.

| | | |
|---|----|-----|
| 2 | 2 | 73 |
| 5 | 16 | 202 |

2 JOHN.

| | | |
|---|---|-----|
| 2 | 1 | 106 |
|---|---|-----|

APOC.

| | | |
|----|----|-----|
| 2 | 17 | 207 |
| 4 | 6 | 282 |
| 6 | 6 | 291 |
| 14 | 14 | 195 |
| 21 | 15 | 288 |